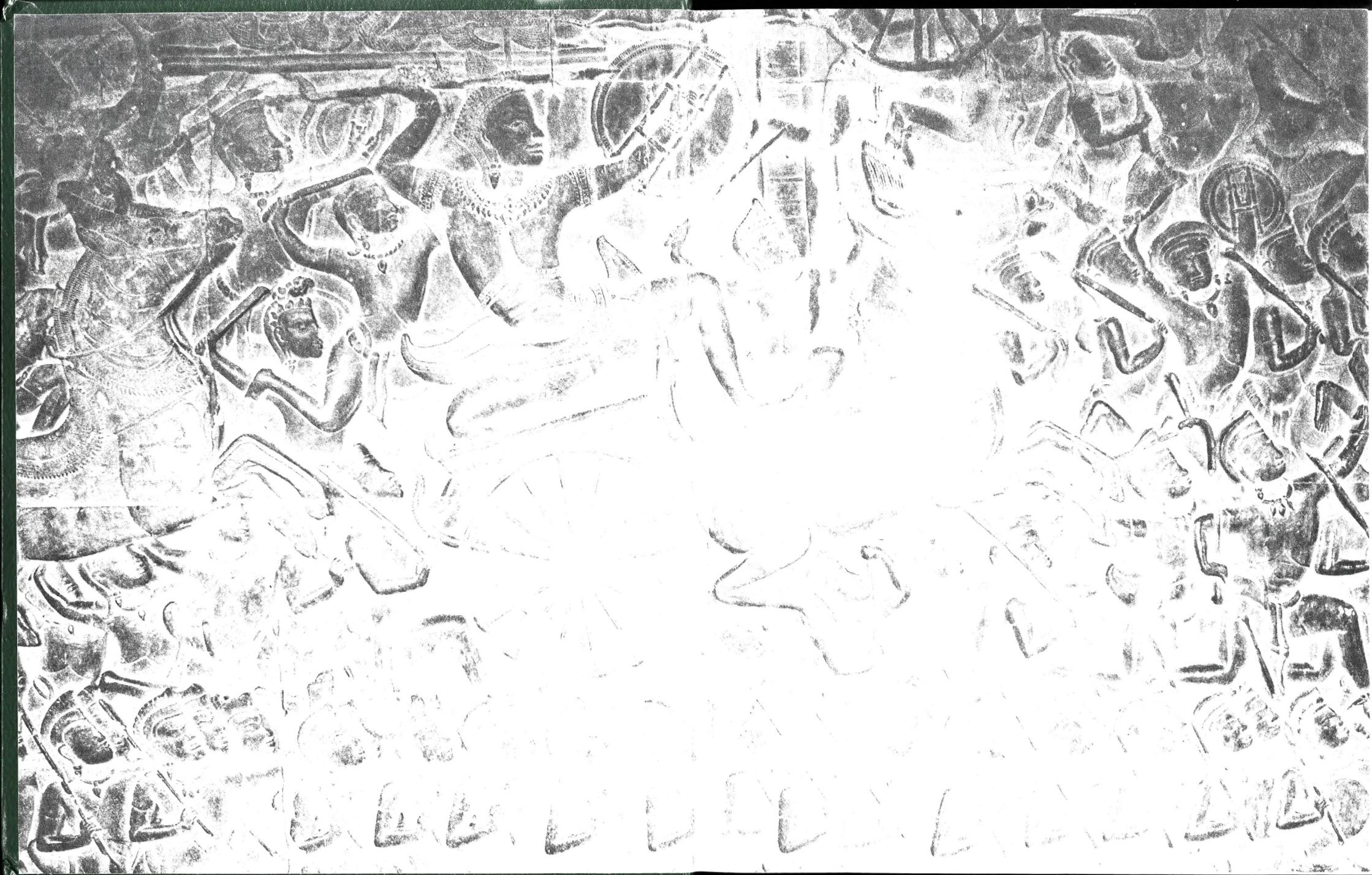


KAMPUCHEA

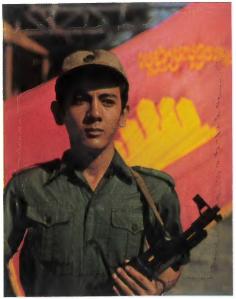
KAMPUCHEA





COUNTRIES
OF THE WORLD

KAMPUCHEA



GEOGRAPHY

The People's Republic of Kampuchea occupies a territory of 181,000 square kilometres in the south-east of the IndoChinese Peninsula. Kampuchea borders on Thailand in the west and north-west, the Laos People's Democratic Republic in the north and the Socialist Republic of Vietnam in the east. Its coastal line is washed by the Gulf of Thailand. The River Mekong crosses the country from the north to the south. It is the longest river on the peninsula. Lake Tonle Sap, also known as the Great Lake, lies in the west. Kampuchea is, in fact, a vast plain framed by mountain chains and hills. In 1987 the country's population amounted to about 7.5 million. Phnom Penh is its capital. In 1987 its population totalled about 600,000. Battambang, Kompong Som and Siem Reap are the next big cities. The 19 provinces, or khets, of Kampuchea are divided into districts, regions and villages. The overwhelming majority (about 85 per cent) of the country's population are Khmers living around Lake Tonle Sap and along the River Mekong. The border areas are populated by ethnic minorities, among them Malays and Polynesians. The Hinayana variety of Buddhism, one of the principal religions in South Asia, is professed by most of Kampuchea's population. Part of the people are Muslims. The People's Republic of Kampuchea, risen from the ashes after the genocidal Pol Pot regime, has proclaimed socialism its final goal.

Yevgeni KOBELEV

Nikolai SOLNTSEV

KAMPUCHEA

RISING FROM THE ASHES



Moscow
Planeta Publishers
1988

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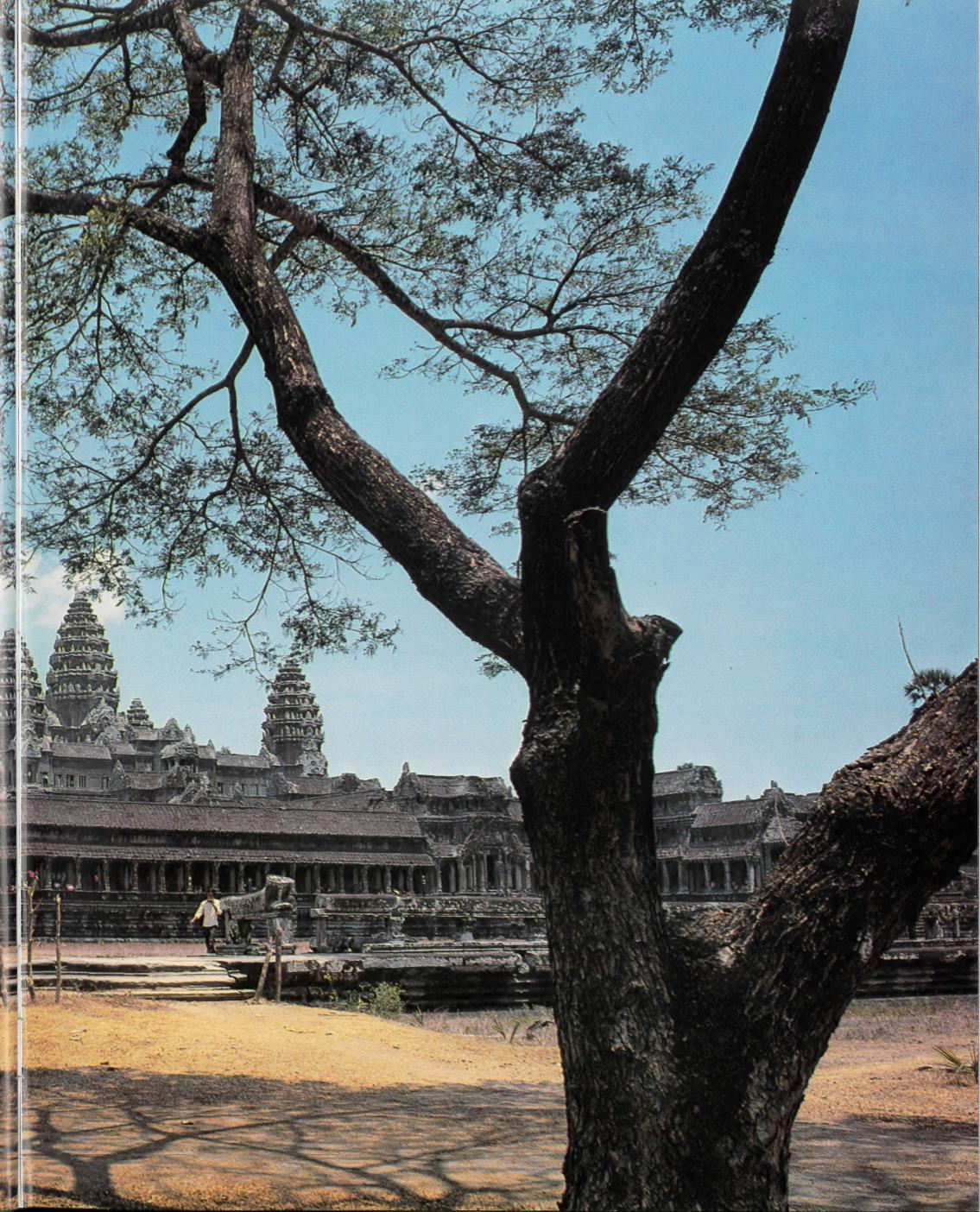
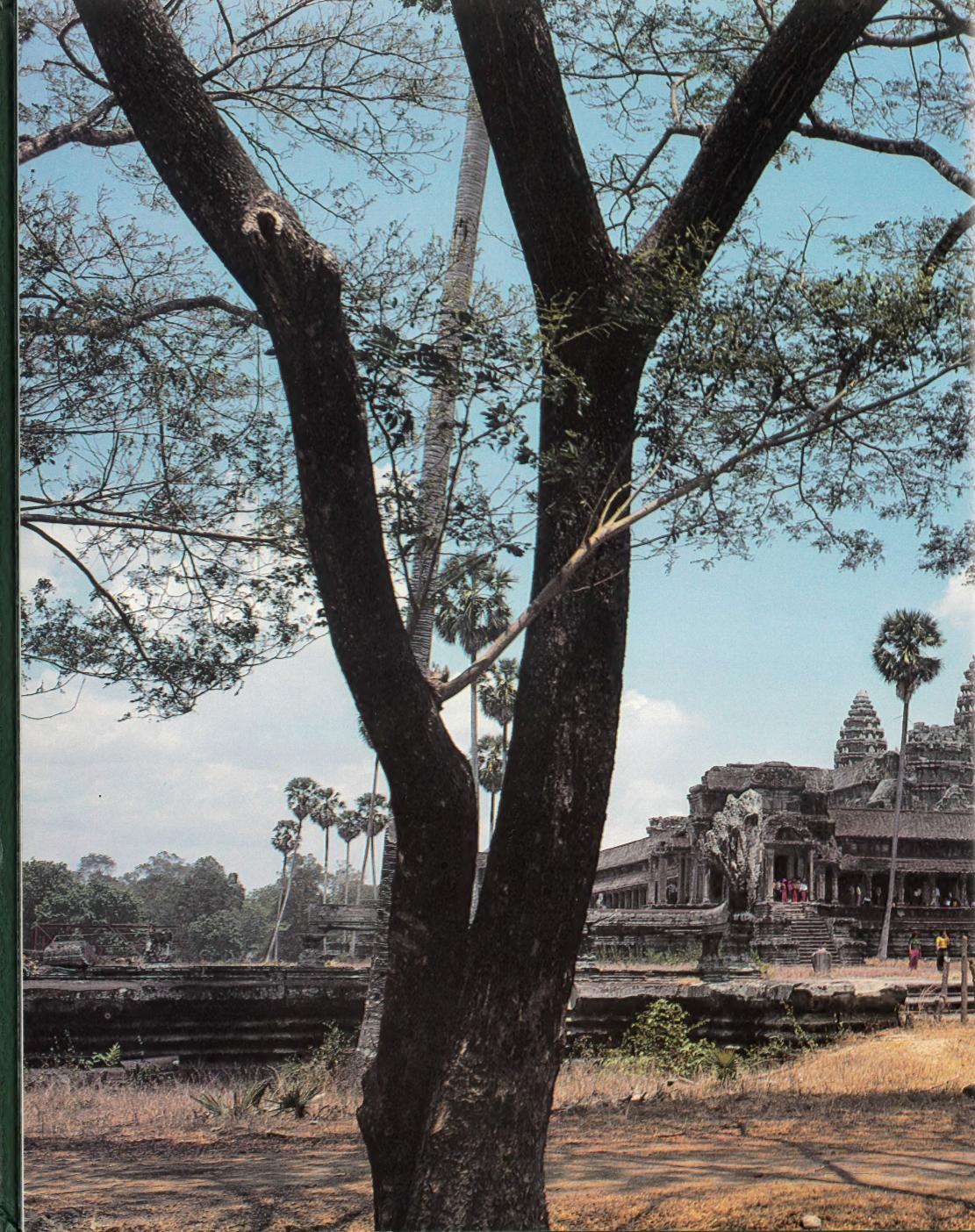
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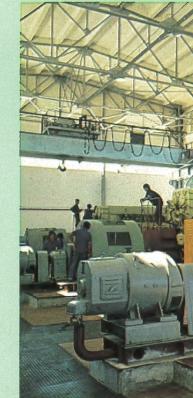
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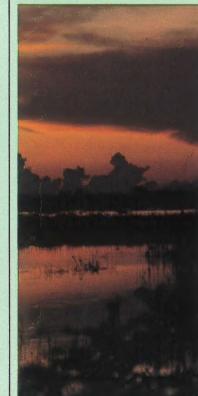
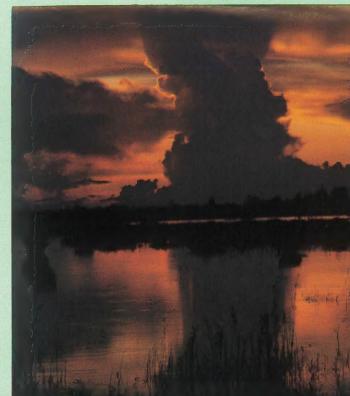
It is the dearest wish of the entire Kampuchean people to defend its national independence, to restore and develop the country's economy, provide the material foundations for the nation's happiness and accumulate sufficient funds and facilities to build socialism in the beautiful land of Angkor.

HENG SAMRIN,
Secretary-General of the Central
Committee of the Kampuchean
People's Revolutionary Party and
Chairman of the State Council of
the People's Republic of Kam-
puchea
(5th Congress of the KPRP)

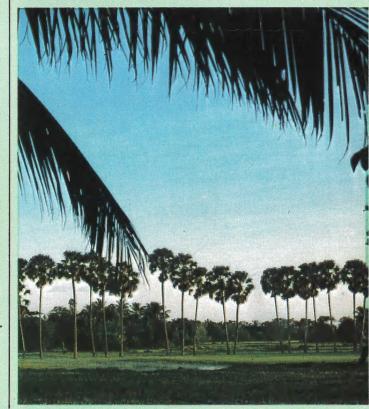




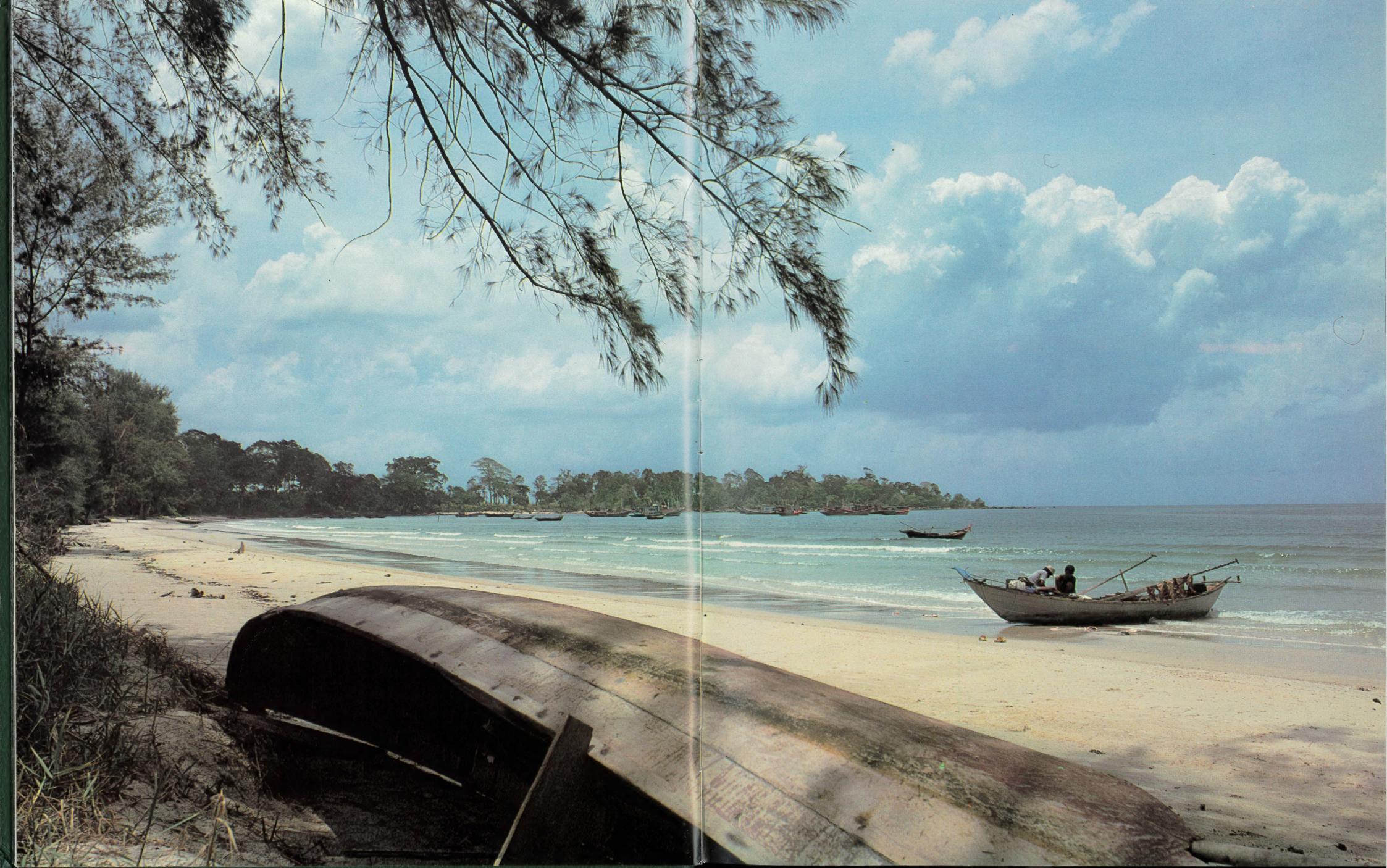
I'm a worker and master of my own country

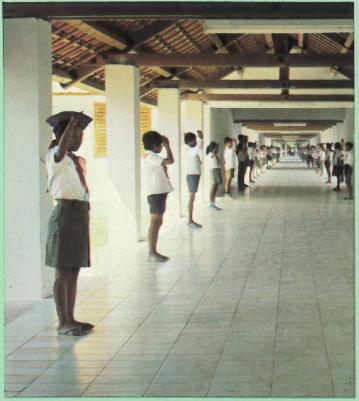


We won't let the Pol Pot forces raid Kampuchea again!

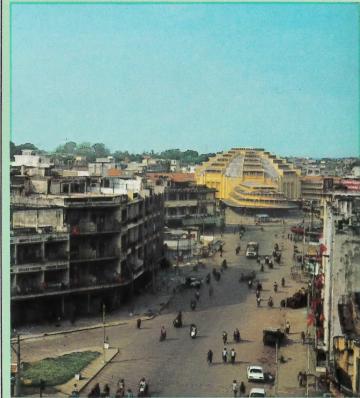
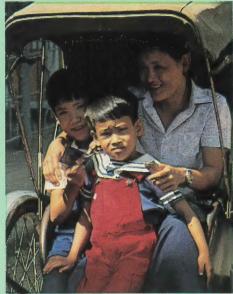


Happiness for her is work on her liberated land

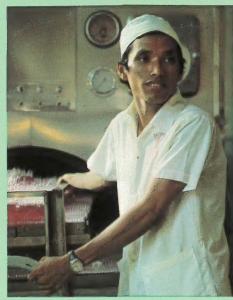
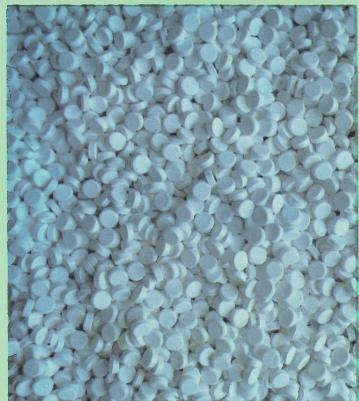




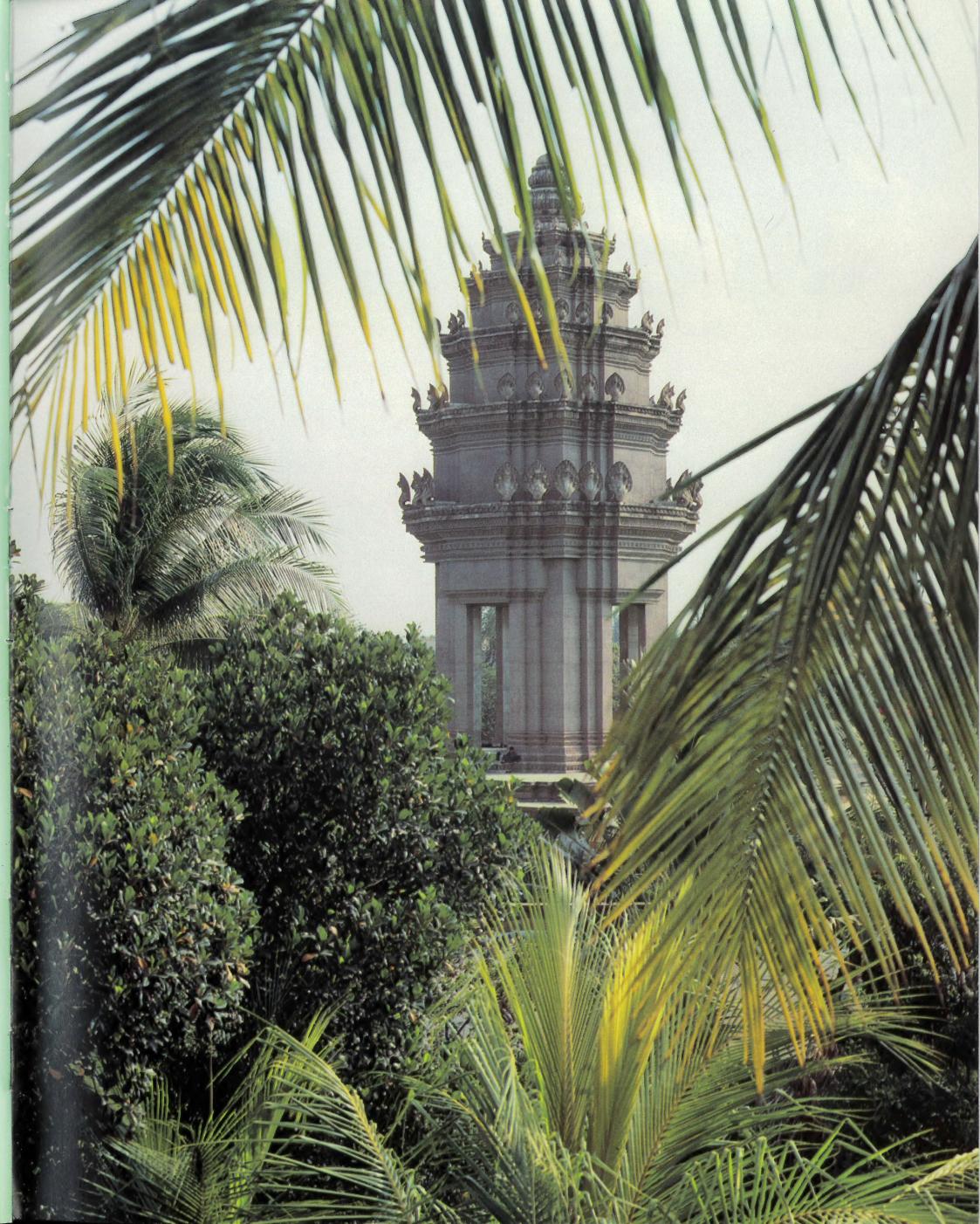
When I grow up, I'd like to be a teacher



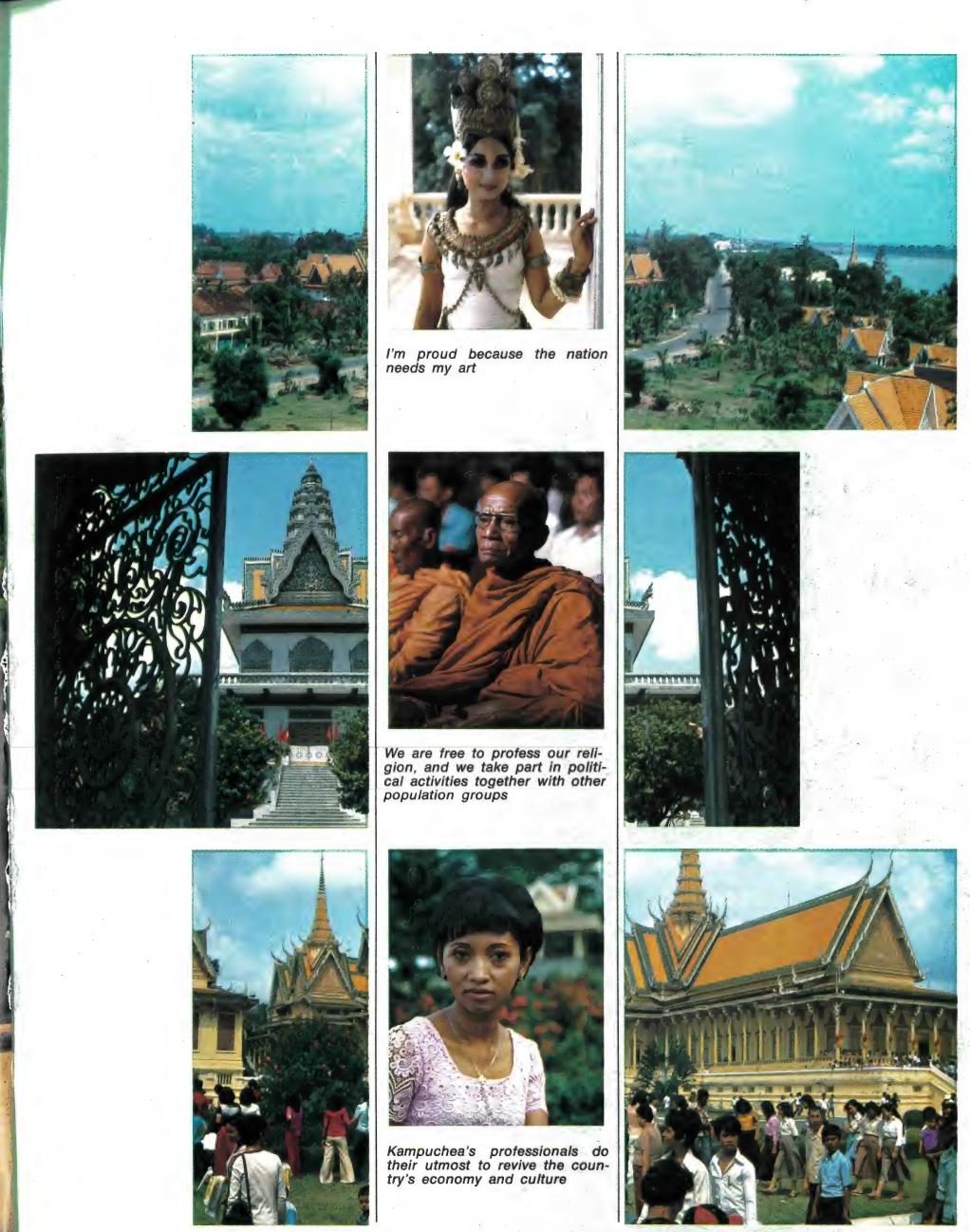
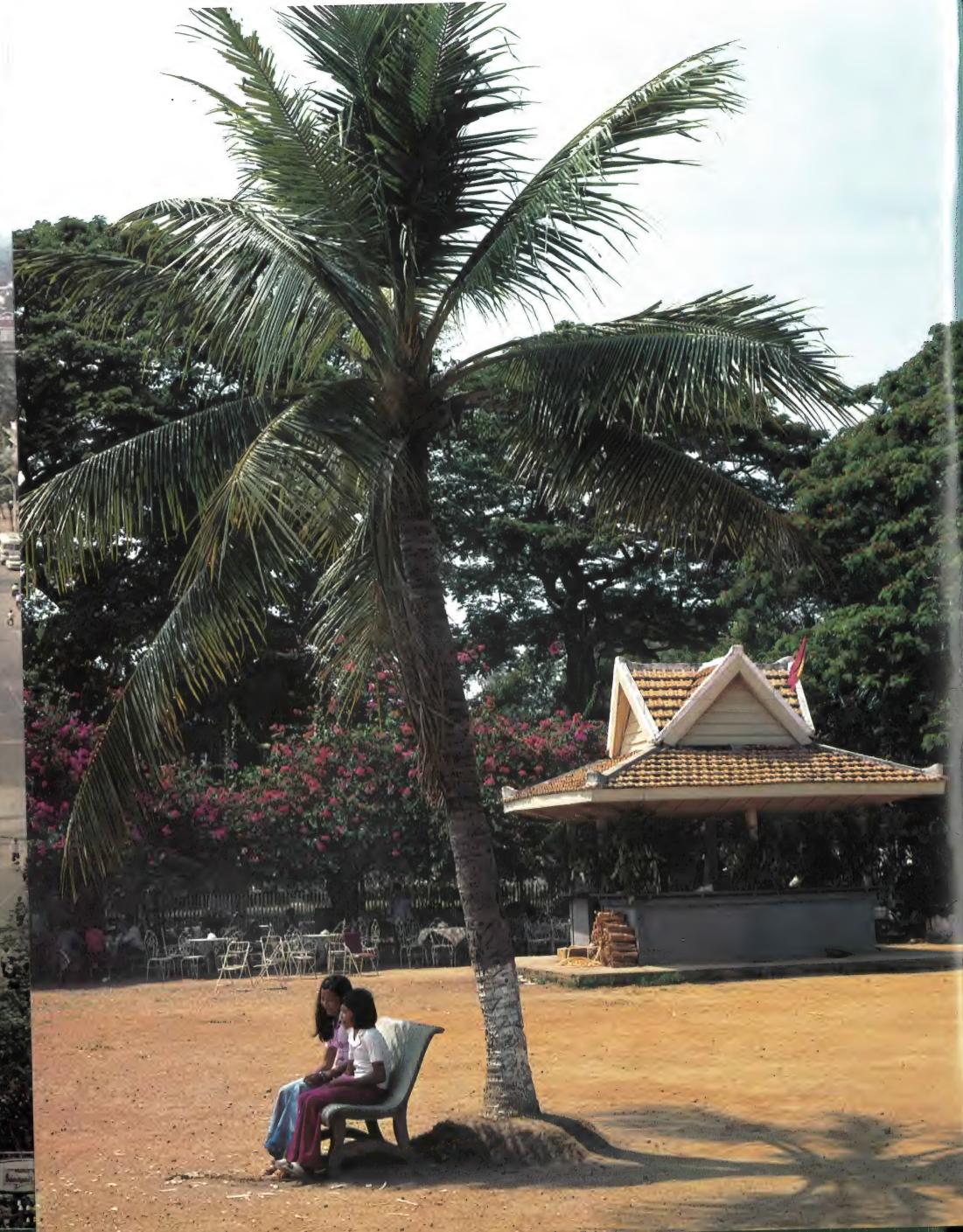
In 1983 the population of Phnom Penh reached 500,000



In 1987 there were already 20,000 medical personnel in the country







I'm proud because the nation needs my art

We are free to profess our religion, and we take part in political activities together with other population groups

Kampuchea's professionals do their utmost to revive the country's economy and culture





A MIRACLE OF RESTORATION



"The Kampuchean people
are the masters of their
own country..."
The PRK Constitution,
Article 2

An ancient legend goes: "In bygone days, almost the whole of Kampuchea lay under water. On moonlit nights, a fair maiden whose name was Soma, used to emerge from the waves. She was a daughter of the sea king, a great snake called Naga. Once a young prince who came from far-away Indraprastha (India) saw Soma and fell in love with her at first sight. King Naga drank up almost all the water to dry up a vast area, and presented the new kingdom, Kampuchea, to the young couple. His daughter's descendants inherited the Great Lake, Tonle Sap, and a great river, the Mekong—Mother of Waters.

"Ever since, King-Snake Naga has been worshipped as the god of water, which is the source of life. He is also honoured as the father of all Khmers."

Kampuchea's is an ancient history. The earliest traces of man on its present territory date back to the Palaeolithic era.

The coastal Funan (or Baphnom) Empire (1st to 6th century A.D.) was the first major state in the region.



The Kambuja or Angkorian Empire emerged in the 9th century. It included lands that now belong to Burma, Laos, Thailand, Vietnam and Malaysia. We can still see many magnificent specimens of Angkorian architecture in Kampuchea.

The Angkorian Empire, weakened by incessant wars, the building of costly temples and a growing social crisis, ceased to exist early in the 14th century. For many centuries that followed Kampuchea was part of the other and more powerful feudal states of Siam and Dai Viet.

In 1863 French colonialists forced the ruler of Kampuchea to sign a shameful protectorate treaty, and in 1887 the country became part of the Indochinese Union set up by France and comprising Vietnam and Laos as well.

The three nations shared the same fate and fought side by side for their liberty and independence.

From 1930 on their struggle was led by the Communist Party of Indochina founded by Ho Chi Minh. During the Second World War Kampuchea was occupied by the Japanese, and in October 1945 the French regained control over it. Kampuchean patriots united to form a single anti-colonial organization *Khmer Issarak* and to fight for their independence. June 28, 1951 marked the beginning of a new stage in their struggle: the Khmer section of the Communist Party of Indochina was transformed into the Kampuchean People's Revolutionary Party (KPRP), which became the vanguard of the nation's liberation movement.

Defeated by the liberation movements in all the three Indochinese countries, members of the Indochinese Union, France had to withdraw its troops from Kampuchea and declare its intention to grant independence in September 1953.

At the 1954 Geneva Conference on Indochina, the Kampuchean delegation announced their country's intention to remain neutral. The Soviet Union and other socialist countries, as well as a number of Western states, declared they would respect Kampuchea's neutrality, independence and territorial integrity.

When in the early 60s the USA unleashed the aggressive war against Vietnam, the Kampuchean leaders did their utmost to prevent the USA from involving their country in the hostilities. That was why the US military regarded a neutral Kampuchea a serious obstacle to their aggressive claims on Indochina. On March 18, 1970, ultra-reactionary Kampuchean quarters, assisted by the CIA, toppled the government in a coup.

The new regime authorized the landing of US troops in Kampuchea. The local patriots began consolidating their forces to repulse the aggressors and to overthrow the treacherous leadership. As a result the



National United Front of Kampuchea (NUFK) was formed together with its National Liberation Army. It was the Kampuchean People's Revolutionary Party that played a decisive role in the foundation of the Front.

Simultaneously with land operations, the US Air Force regularly raided and bombed vast regions of Kampuchea. The raids continued until August 1973, their ferocity increasing daily. The total weight of US bombs dropped on Kampuchean territory exceeded 500,000 tons. They killed about 600,000 people and razed many towns and villages. In point of fact, the US "air war" was the beginning of genocide against the Kampuchean people.

In April 1975 the patriotic forces of Kampuchea, making skilful use of the major victories won by the liberation movement in South Vietnam and Laos, toppled the clique of pro-imperialist traitors ruling the country. At last the nation was given the chance to live a new, peaceful life. Yet, events in the country soon took an unpredictable turn against the will of the people and the resolution of the KPRP Central Committee.

A week after the liberation of Phnom Penh an aircraft with two leaders of the KPRP extreme nationalist wing, Pol Pot and Ieng Sary on board, landed at the Pocheutong Airport of the country's capital. They resorted to shameless demagogic and terror to seize power in the country and the Party. They ruled for nearly four years, and their genocidal regime exterminated millions of people, setting back the country's economy by many decades.

The Pol Pot regime set out to create a society "as yet unprecedented in history"—that is, without cities, private property, money or family. The first "radical" action was the forcible evacuation of the entire population of Phnom Penh and other cities within 72 hours. Hundreds of thousands fell victim to that monstrous operation: they starved to death or died of heat or epidemics. The former city residents and the rural population were forced to live in the so-called "agricultural communes", that is, death camps.

The overwhelming majority of the nation, declared "subhuman", were to be liquidated. All skilled workers, students and office employees were subject to the most cruel reprisals. Ethnic minorities, the clergy and believers (Christians, Muslims and Buddhists) were exterminated. In short, the Pol Pot regime carried out an as yet unprecedented act of genocide against its own people.

The regime also delivered a crippling blow at the Kampuchean People's Revolutionary Party. According to documents recently publicized by the Party, "the Pol Pot clique actually destroyed the Party by imposing extremely reactionary nationalism on it." As a result, the Pol Pot men turned the Party into a





counter-revolutionary organization made up of murderers and other criminals.

In addition, the Pol Pot regime unleashed hostilities against socialist Vietnam and other neighbouring countries.

The monstrous "political pattern" and the anti-national, inhumane regime ruling Kampuchea caused a wave of indignation that swept the entire country. The adamant Communists who survived the genocide led the Kampuchean patriots in their struggle to overthrow the criminal clique. The revolutionary patriotic forces succeeded in establishing close links with Vietnam. The progressive international public supported their struggle.

On December 2, 1978, the patriots set up the United Front of National Salvation of Kampuchea, led by Heng Samrin, and declared a liberation war against the regime. On January 7, 1979, Phnom Penh, and later the rest of the country, were liberated by the revolutionary army, and on January 10 the People's Republic of Kampuchea was proclaimed.

The PRK government took urgent measures to democratize all aspects of society. A state manifesto of January 10, 1979, declared the intention of peace-loving, independent and democratic Kampuchea to progress towards socialism.

The Pol Pot regime destroyed the entire social structure of the country, ruined its national economy completely and turned its cities into barren wastelands.

That was why the positive changes that occurred in Kampuchea in the first years after liberation were particularly impressive.

Since 1981, Kampuchean farmers have gathered good harvests of rice and other crops, which makes it possible to resolve the problem of food supplies without importing food. Many major industrial enterprises have been reconstructed, railway and motor traffic resumed and the ports of Kompong Som and Phnom Penh reopened. Air routes have linked the country with the rest of the world.

The Kampuchean people's power has been strengthened. In 1981 elections were held for the local administrative bodies and the National Assembly. The first session of the Assembly unanimously adopted the Constitution of the People's Republic of Kampuchea.

The 5th Congress of the KPRP (October 1985) was another milestone in the republic's development. The Congress adopted the first programme of the country's social and economic reconstruction and development for 1986 to 1990. Moreover, it confirmed the irreversible character of the reforms under way in Kampuchea and the people's determination to take the path to socialism with Vietnam, Laos, the USSR and other socialist countries.

The enemies of the new Kampuchea, however, still refuse to put up with the present state of affairs. They have set up the so-called coalition government of Democratic Kampuchea which is, in fact, a tool in the hands of the Pol Pot clique being used to interfere in the nation's internal affairs. Pol Pot units based in Thailand still continue raiding the border areas of Kampuchea.

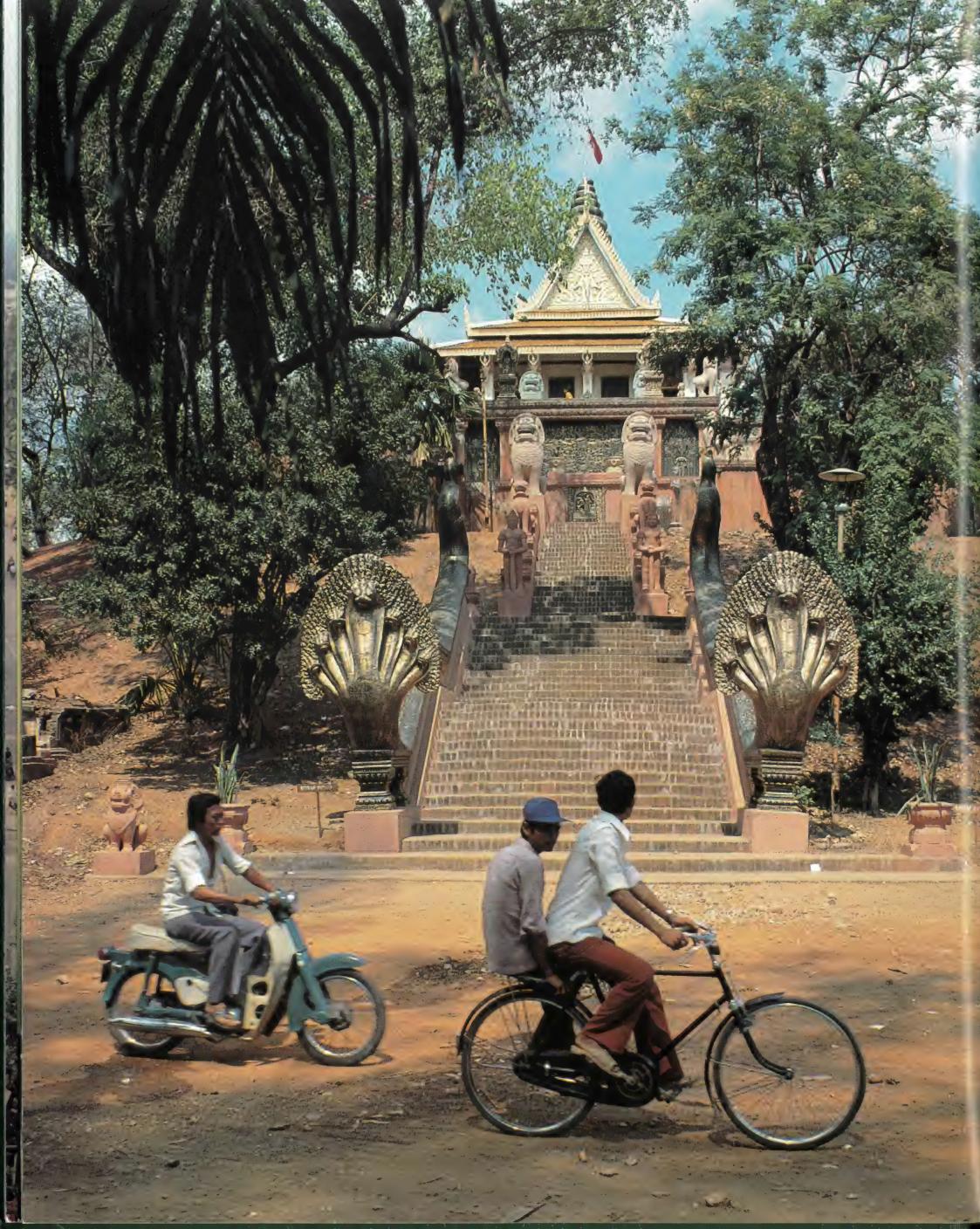
The People's Republic of Kampuchea, determined to defeat the hostile imperialist and reactionary forces, is pursuing a consistent policy of peace, international co-operation and solidarity with all peace-loving nations. By 1985 about 40 states, among them the Soviet Union and India, officially recognized the People's Republic of Kampuchea.

With Vietnam and Laos, Kampuchea does its utmost to improve the situation in South-East Asia. These Indochinese countries want to put an end to the confrontation on the Kampuchean-Thai border and normalize their relations with ASEAN and China, as well as to turn South-East Asia into a region of peace, good-neighbourliness and co-operation. Eager to put an end to the many-years'-long civil war that hampered the Kampuchean people's peaceful efforts, the country's government made two statements (August 27 and October 8, 1987), in which it declared its intention to promote national reconciliation and to achieve a political settlement of the Kampuchean issue. The government is agreeable to negotiate with all opposing groups and their leaders, except Pol Pot and his closest associates. Besides, it is prepared to grant Prince Norodom Sihanouk, the main leader of the opposition, a top post in the Republic's state bodies; it is also prepared to withdraw all Vietnamese troops stationed in Kampuchea, on the condition that simultaneously all foreign interference be stopped; to hold national elections with foreign observers present and to set up a coalition government; and to convene an international conference that would ensure a political settlement in the country.

This major political initiative on the part of the People's Republic of Kampuchea has caused an extensive positive world response as it has opened up new realistic prospects of a political settlement of the Kampuchean issue. The national reconciliation policy has already yielded some practical results: a meeting of Kampuchea's Chairman of the Council of Ministers Hun Sen with Prince Norodom Sihanouk that took place in Fère-en-Tardenois (France) on December 2 to 4, 1987, marked the beginning of a direct dialogue between the opposing forces in Kampuchea.

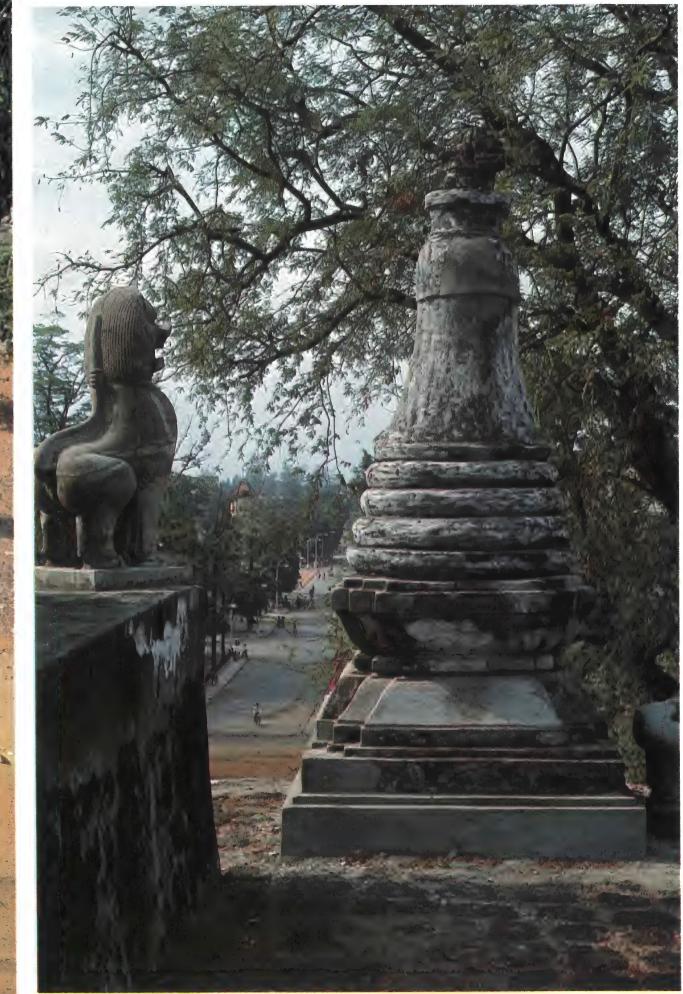






A temple on Phnom Hill in the centre of Kampuchea's capital

According to an old legend, this city on the junction of three rivers, the Mekong, the Bassac and the Tonle Sap, was founded in 1372 by a pious woman who had an omen from heaven. "Phnom" is the Khmer for "hill" and Penh is the lady's name. Hence, the Kampuchean capital's name, Phnom Penh



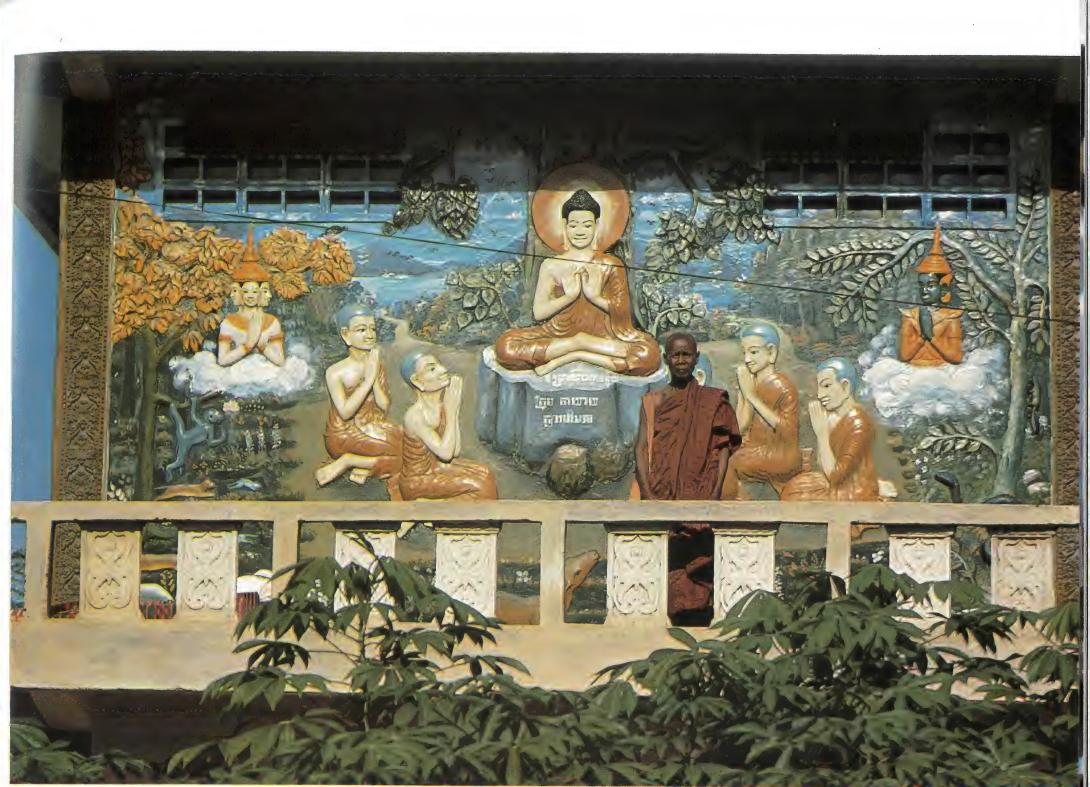


The Khmers have always considered the elephant a model of good nature, industriousness, physical strength and health. In olden days, elephants were considered able to exorcise the devil and heal the sick. That is why physicians in ancient Kampuchea received bone, wooden or stone figurines of the elephant as a kind of "diploma" in appreciation of their skills



Phnom District is the favourite holiday area of the city's residents. On weekends and public holidays, thousands of Phnom Penh families arrive here by bicycle and motor bike





Buddhism is the principal religion of Kampuchea. The authorities are helping the clergy to rebuild the pagodas and monasteries devastated by the Pol Pot regime. Buddhist priests are members of different state bodies and voluntary organizations, as well as participants in various international religious events

Only a handful out of 82,000 Buddhist priests survived the Pol Pot genocide.

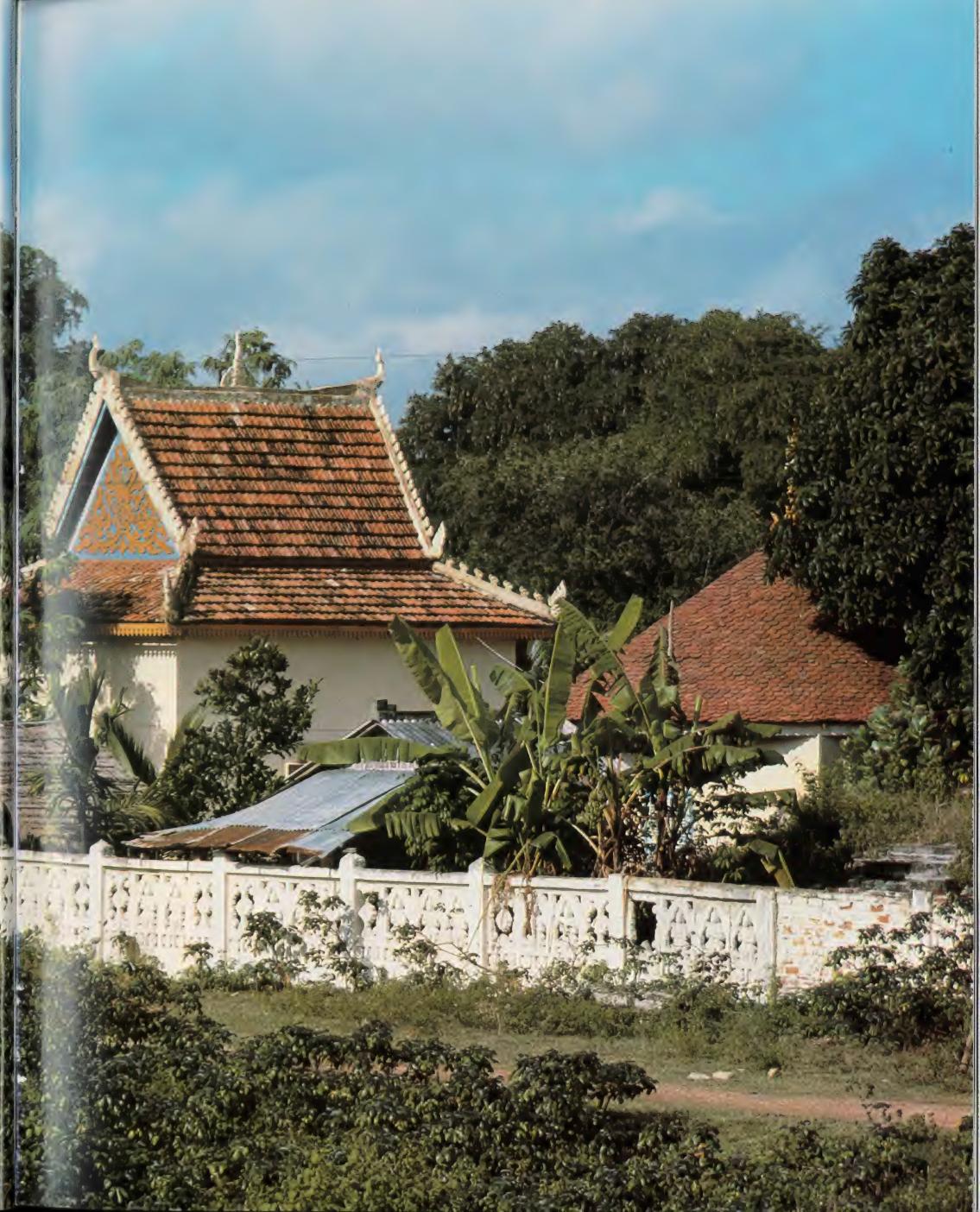
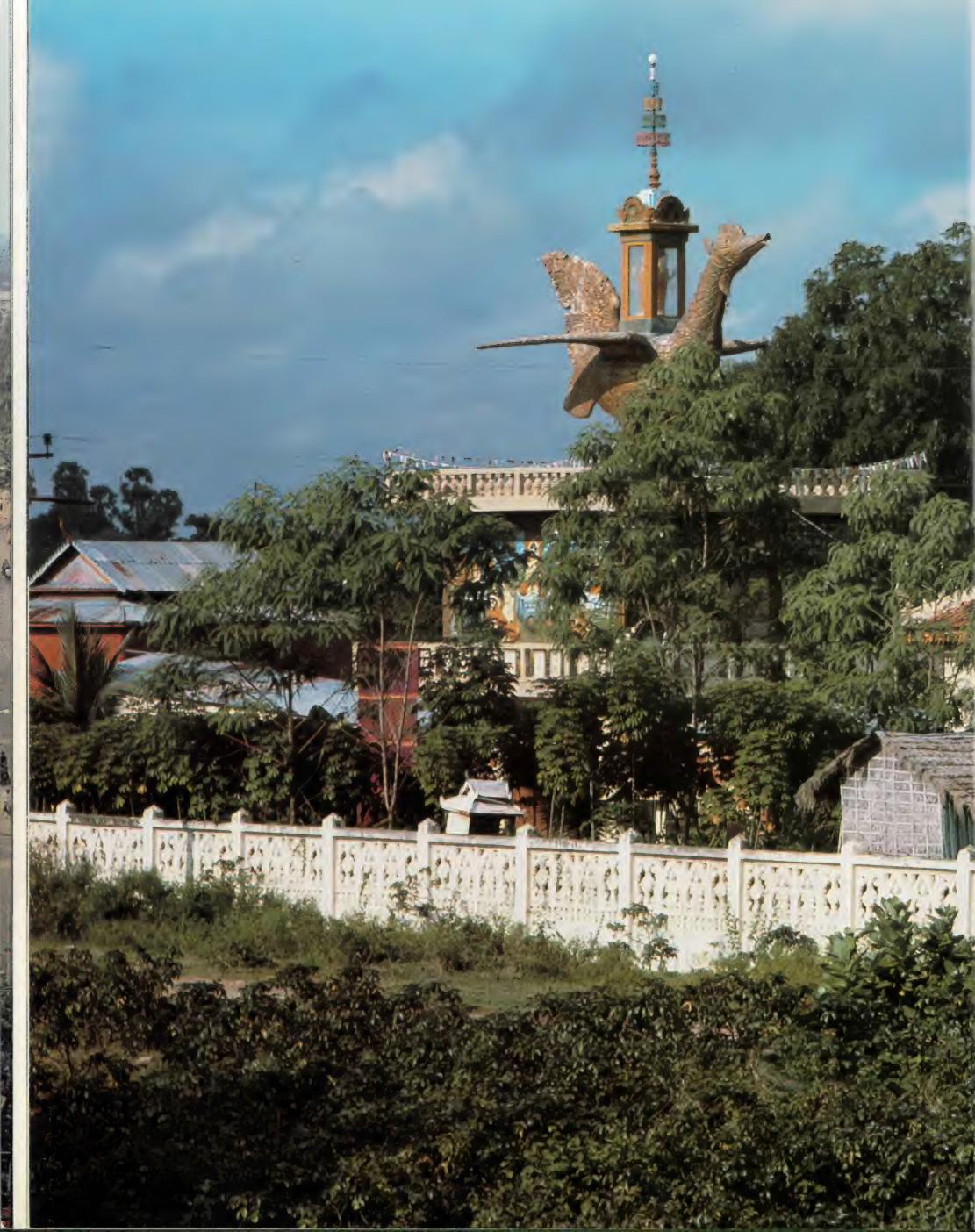
(From data publicized by the Committee for the Investigation of the Pol Pot Clique's Crimes)





At any Phnom Penh market you can buy a glass of freshly squeezed sugar-cane juice with ice cubes and other exotic refreshments—peanuts with pepper, or pineapple titbits sprinkled with coarse salt. You can also buy a bunch of sisal that looks like an Oriental king's fan. When visiting the fabulous Kampuchean bazaars, it is hard to believe that market trading was declared counter-revolutionary only a few years ago and money was abolished completely





*A view of Phnom
Penh today*



*A market in Phnom
Penh*



Two-thirds of Kampuchea's present urban population come from the countryside. Nearly all the people born in town fell victim to the Pol Pot reprisals

This provincial girl, who has only recently come to live in Phnom Penh, is obviously impressed by the big buildings and broad avenues



The city streets are never empty, even during the hottest hours of the day

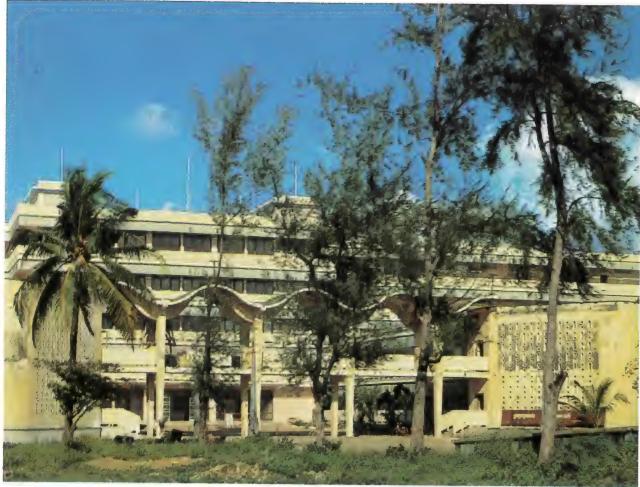


"Towns are a product of capitalism. All their residents are contaminated by bourgeois ideology, so 95 per cent of them will have to be liquidated."

(From an official document issued by the Pol Pot regime)

The Pol Pot regime turned all the Kampuchean towns and cities into stone deserts. When Phnom Penh was liberated, the remains of many thousands of people were found in city ditches and wells





The Kampuchean-Soviet Friendship Hospital was built by the USSR and donated to the Khmer people. This is the country's main medical establishment. Its young personnel are assisted by Soviet specialists

"All the so-called physicians will have to be liquidated, for the sick are expected to heal themselves and one another. This is what is implied by equality."

(From an official document issued by the Pol Pot regime)





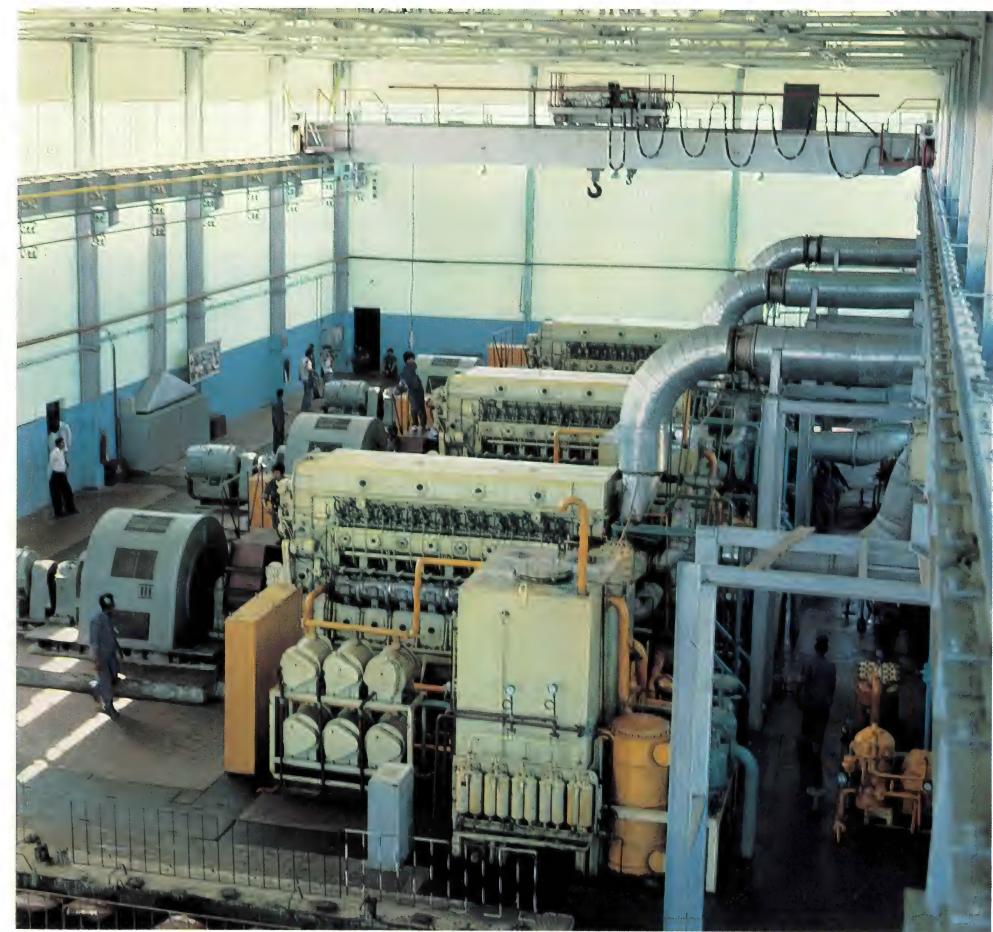


Under Pol Pot the entire country was plunged into darkness, literally and figuratively

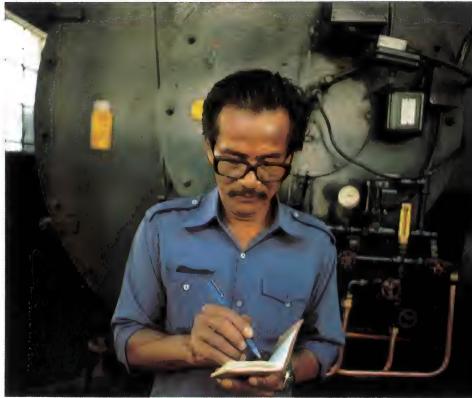


Today nearly all the buildings in Kampuchea are new—shops, schools, child-care centres, clubs, cinemas and factories. Here is a new power station. For the Phnom Penh people these buildings are not just factories or auditoriums but a symbol of a new life



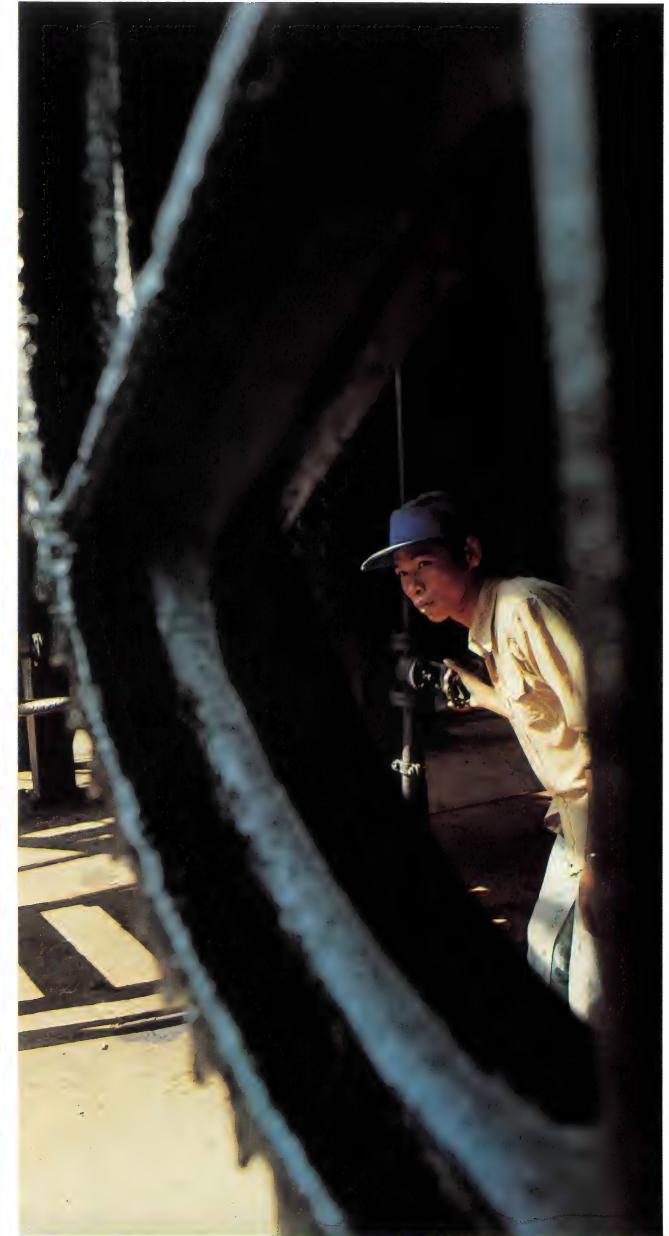


The republic's energy potential is growing steadily. Assisted by the USSR, it has already commissioned, or is constructing, a number of new power stations in Phnom Penh, Battambang, Siem Reap, Kompong Chum and Kompong Som



"Factories and plants are products of capitalism. All those who work there are contaminated by bourgeois ideology."
(From an official document issued by the Pol Pot régime)

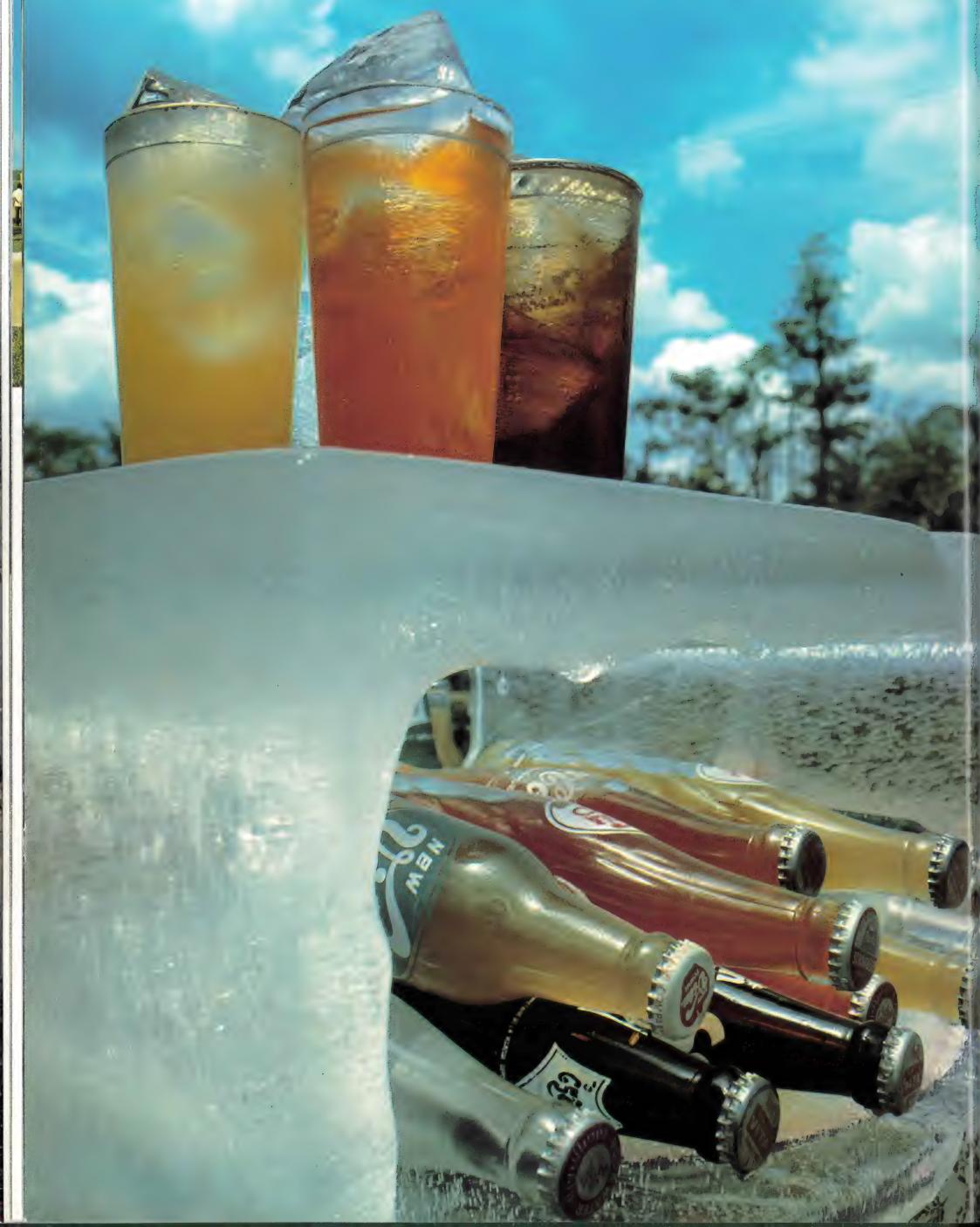
Rubber and rubber products are the main items of Kampuchea's export. The Phnom Penh tyre factory is the pride of the country's national industry





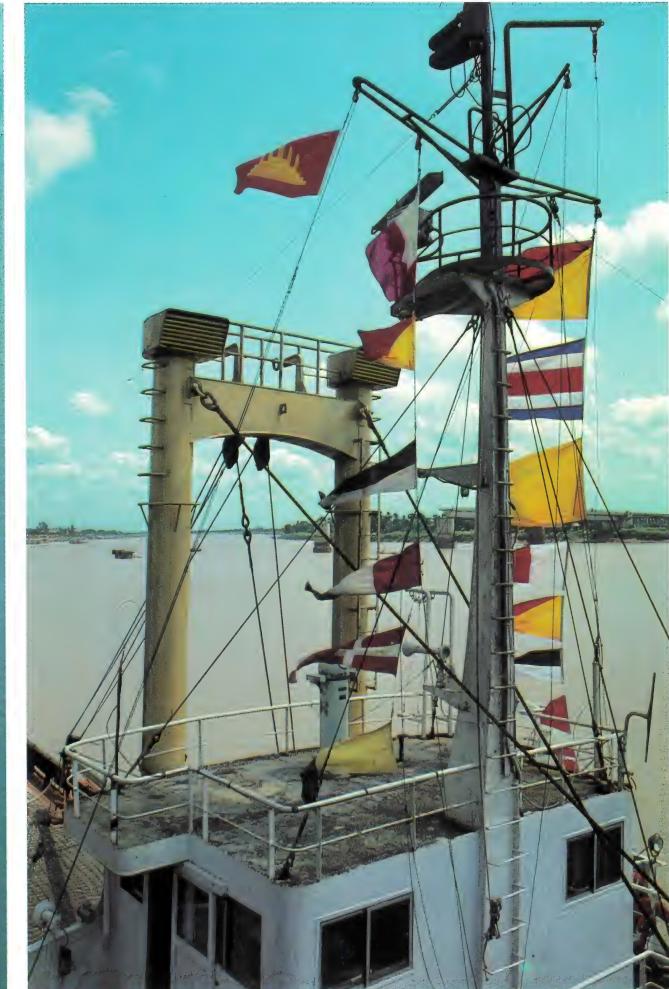
These bright fabrics have been manufactured only recently. The Pol Pot regime permitted the population to dress only in black





The soft drinks industry is vital to this hot country





Kompong Som is Kampuchea's main sea port, visited by many ocean-going cargo ships. The bulk of the country's export and import goes through this port, reconstructed with Soviet assistance after the collapse of the Pol Pot regime

Soviet ships often dock in the port of Kompong Som and Soviet seamen have plenty of friends among Kampuchean dockers. The Soviet Union began to help this long-suffering country as soon as it was liberated. Many goods vital for the revival of Kampuchean economy went through Kompong Som in those days



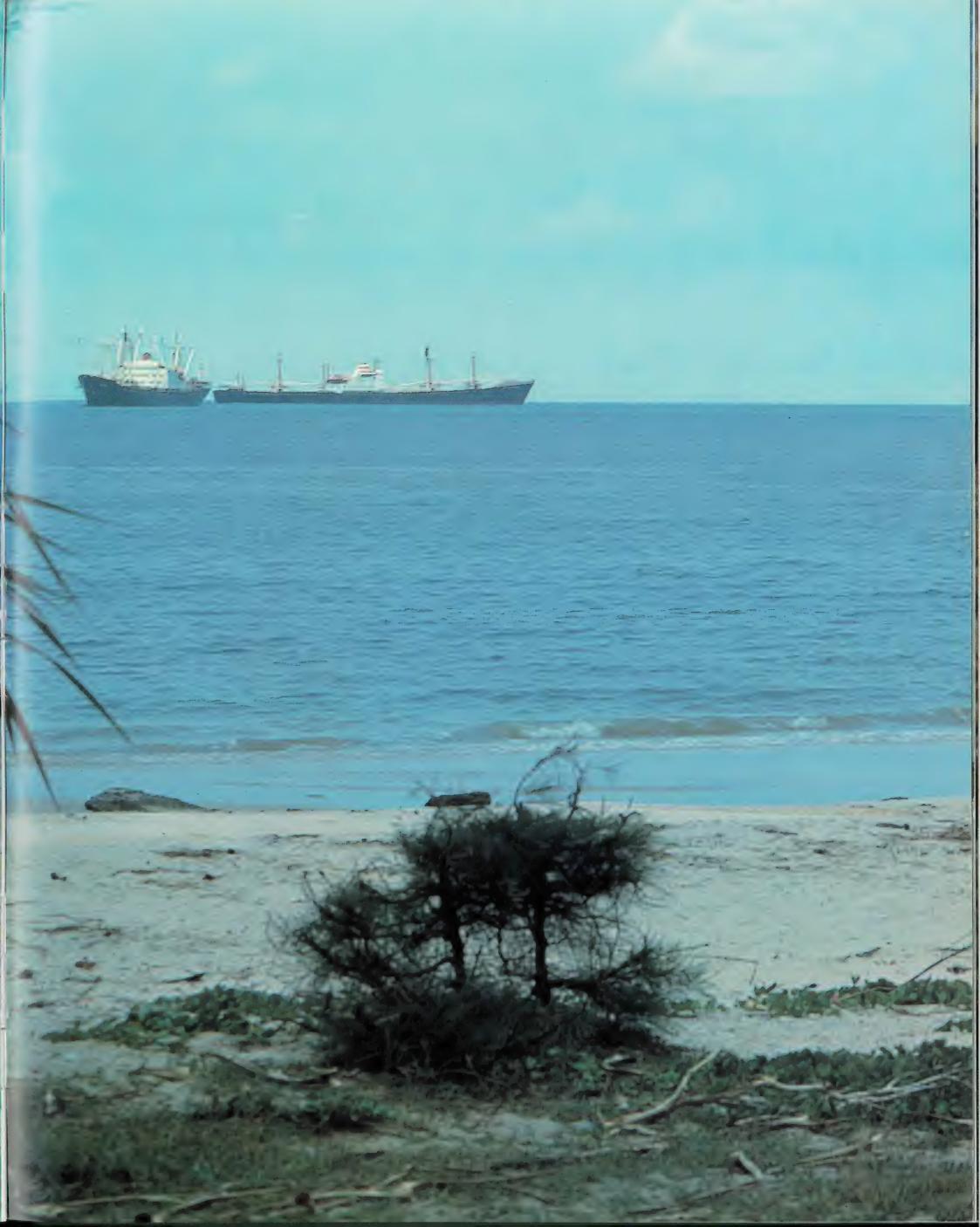
A photograph as a keepsake

Kampuchean and Vietnamese dockers on board a Soviet dry-cargo ship



Today many Soviet ships dock in Kompong Som. Their cargo is made up of foodstuffs, textiles, cement, medical equipment, oil products, machinery, motor vehicles, etc. As for Kampuchea, it ships its traditional export items to the USSR







LAND AND WATER

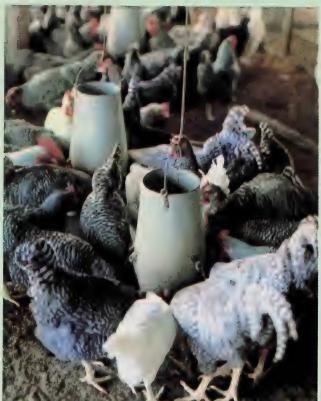
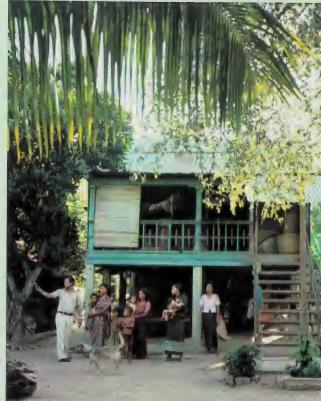


"The land, forests, sea, rivers and lakes are the property of the state."

The Constitution of the PRK,
Article 14

When in Kampuchea, one can observe a unique natural phenomenon. Every year, at the beginning of the rainy season, the quiet River Mekong suddenly becomes turbulent and reverses the current of the River Tonle Sap that links it with the Great Lake (Tonle Sap). Getting rid of the flood waters swallowed by the lake, the Mekong subsides and the Tonle Sap turns its current back to the south, towards the Mekong and further down, to the Pacific. On that day the Kampucheans celebrate the Day of the Returning Waters.

Something similar has taken place in the country's life. During the black years of the Pol Pot regime, life in the ancient land of Angkor nearly "ran dry", but liberation restored the current of the River of Life. After what the country has experienced, every new day is a festival of Returning Life for the Kampucheans.



The Kampuchean soil is bountiful: it can yield three harvests a year. Agriculture is the main occupation and source of income for the overwhelming majority of the population. There are four million hectares of fertile soil in Kampuchea, and part of it still lies uncultivated.

Under the Pol Pot regime, two-thirds of the arable land lay waste, and the number of work cattle dropped sharply. Fleeing from the country, the Pol Pot forces set many granaries on fire and many irrigation systems were destroyed.

When the regime was overthrown, the collective form of land cultivation and animal breeding was the only way to revive an agriculture suffering from a complete lack of tools, machinery, work cattle and seed and from an acute shortage of manpower.

Mutual assistance groups were set up all over the countryside. One group is usually made up of 10 to 15 families. In 1985 there were 102,000 mutual assistance groups in Kampuchea. Those units are voluntary. Besides, the state encourages self-employment.

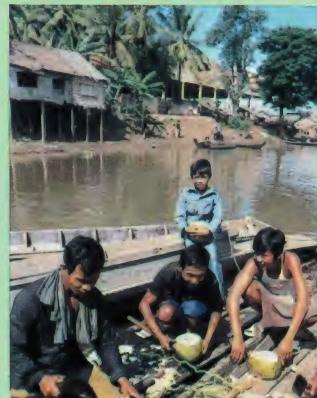
The local farmers still use rather primitive tools. They use a wooden plough which has hardly changed since the time of the Angkorian Empire, a harrow and a hoe. The devices used for irrigation are equally primitive. The crops are reaped with a sickle fitted with a big hook to gather the stems into a bunch. Water buffaloes and bulls are still the main work animals in agriculture. In 1987 the number of cattle exceeded 2.2 million. In recent years a growing number of modern machinery has been introduced in farming. Thus in 1985 there were over 2,000 tractors all over the country, and a network of state repair stations was set up to service them.

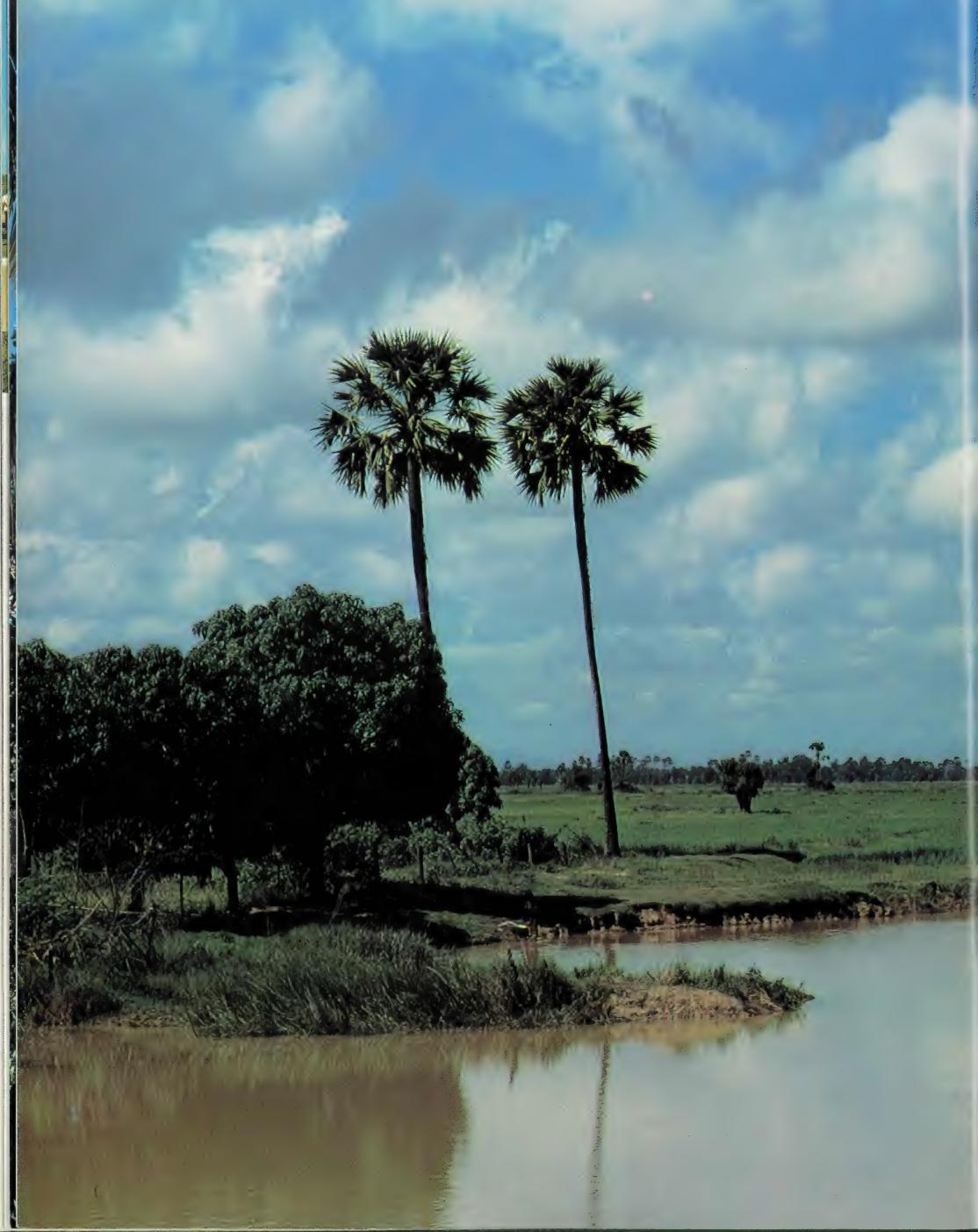
The first sowing campaign in 1979 was carried out only thanks to the import of rice and other food culture seeds from socialist countries, mostly from Vietnam and the USSR. In 1982 the overwhelming majority of mutual assistance groups were self-sufficient for seeds, which was a great step forward. Irrigation is of paramount importance for Kampuchean agriculture which suffers from frequent droughts and devastating rainfalls. Today irrigation efficiency is being increased by rebuilding old canals and dams and constructing new ones.

The main food cultures are two species of rice, one grown in the rainy season and the other in the dry season. These two species occur in hundreds of varieties, one of them floating, and its stems often grow up to five metres long. During the three years after the liberation of 1979 the rice yield nearly trebled. Since 1983 the country has been self-sufficient in rice. One of the targets set by the 5th KPRP Congress is to harvest up to three million tons of food cultures by the year 1990.

Kampuchea also cultivates corn, sweet potatoes, manioc and yams, as well as all kinds of fruits and vegetables. Tea is also grown on small plantations. Among other cultures farmed in Kampuchea are cotton, tobacco, castor-oil plants, jute, peanuts, sesame, sugar-cane and sugar-palms. Special emphasis is placed on the replantation of rubber trees. Kampuchean farmers also raise livestock (work animals), pigs and poultry. Milk cow farming is not developed.

Forests cover 74 per cent of the country's territory. They yield cardamom, gutta percha, shellac, resins, wood oil and gum, as well as valuable varieties of timber—teak, sandalwood, ebony, iron-wood and mahogany.





Rice is the main food crop in Kampuchea. Agricultural work continues all year round, for the land is truly bountiful





You can still see bullocks dragging a primitive plough in the fields of Kampuchea, just as they used to do a thousand years ago. Those who survived the Pol Pot genocide say that in those days cattle would not drink from the river—it ran red with blood



Kampuchean call
tractors "iron
buffaloes"

These country boys, future tractor drivers, saw the first Soviet Belarus tractor only some years ago. Now there is hardly anything they don't know about this machine



Green is the colour of life and peace. It is also the national colour of Kampuchea. Ancient poets compared their country to an emerald framed with diamonds. They wrote about the green fields and woods framed with the quiet rivers and glittering in the sun like bands of diamonds





The Kampuchean countryside is a very special world evolved throughout centuries. Time seems to come to a standstill under these straw roofs. But this is not so. The outward stability cannot disguise the radical changes that have occurred in the country after liberation

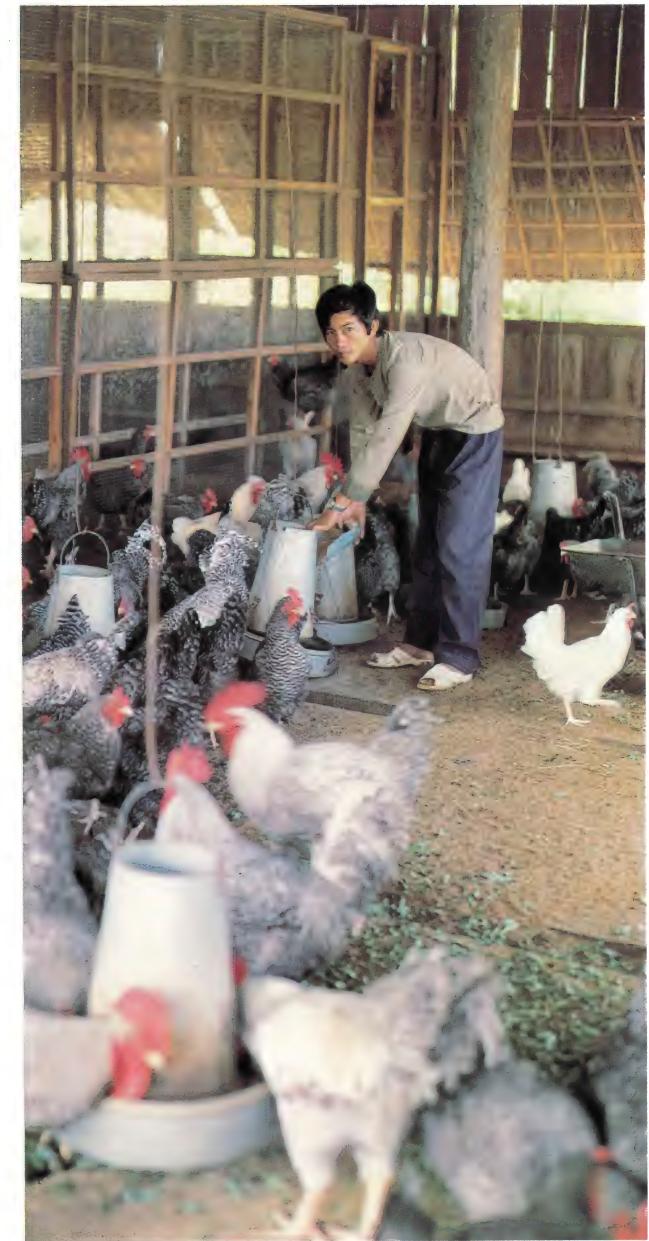




A new "bird kingdom" not far from Phnom Penh



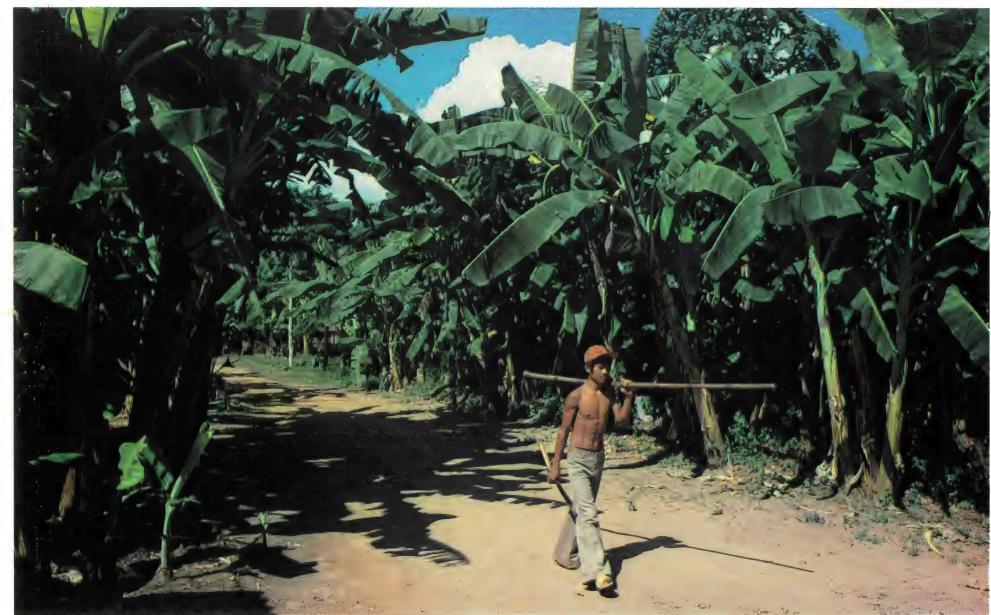
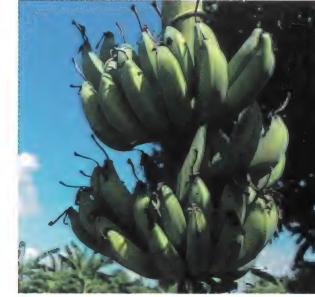
The famous Cochinchina chickens were bred in the south of the Indochinese Peninsula many centuries ago. In the Middle Ages, seamen shipped them to all parts of the world





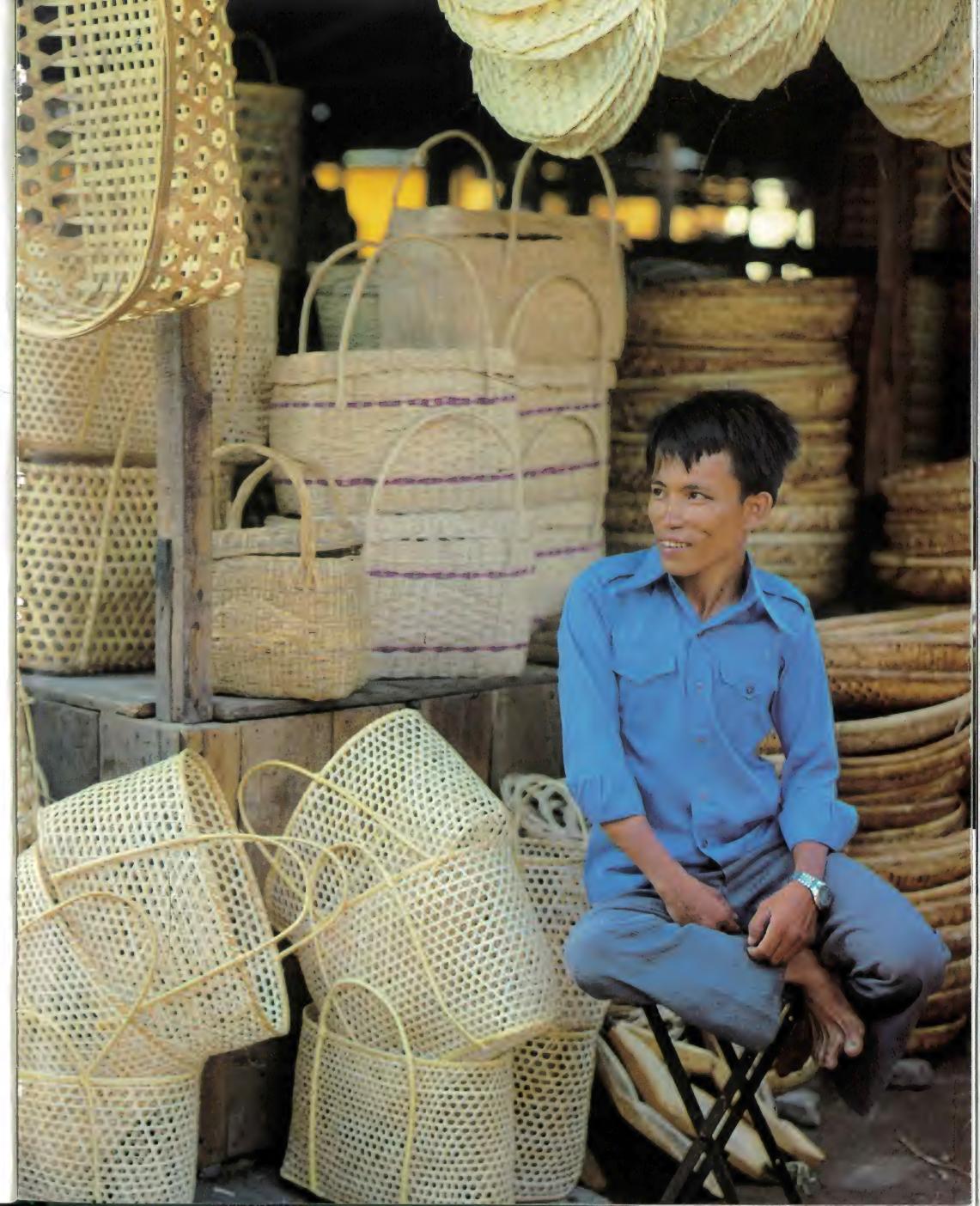
Bananas are "God's bread"

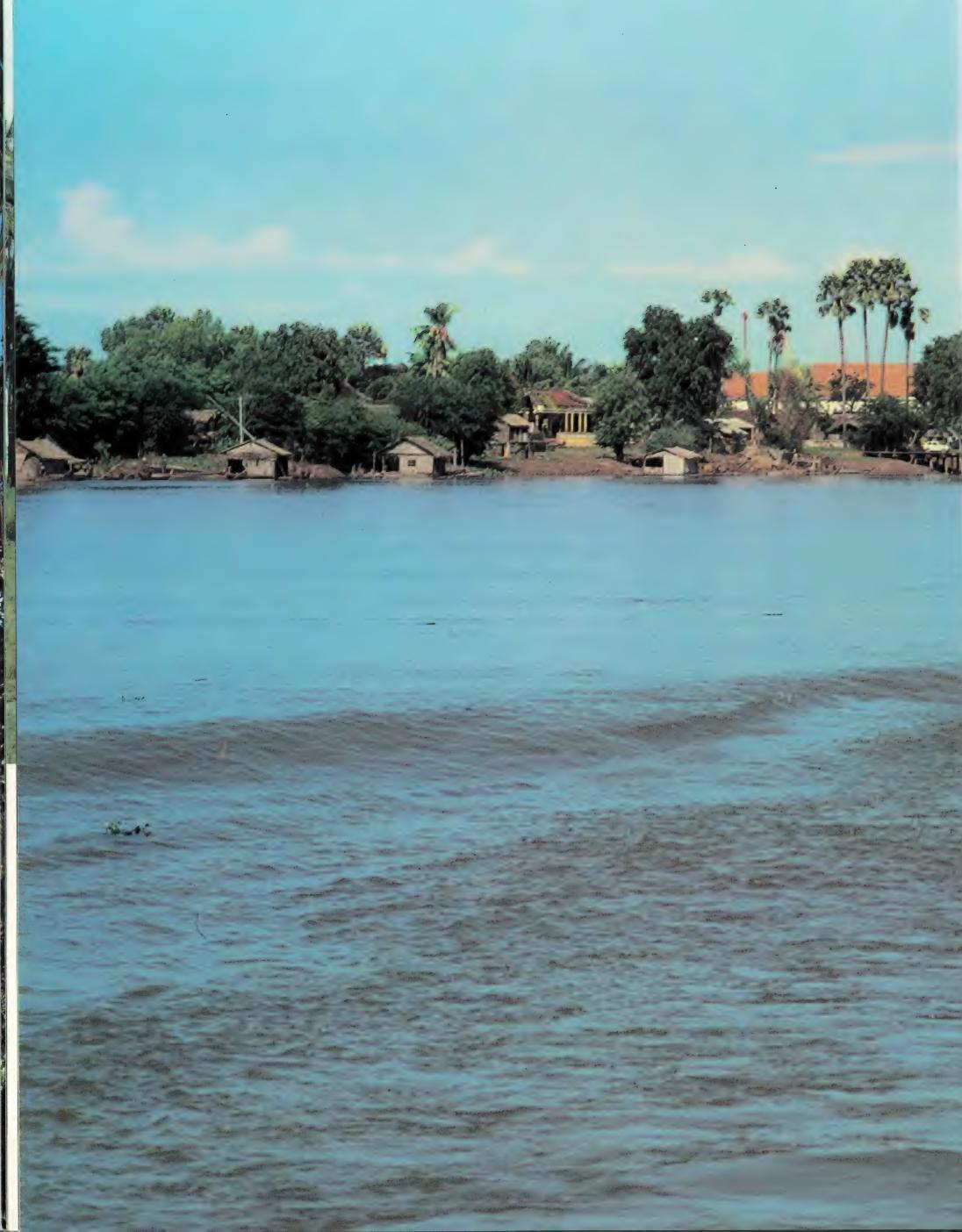
Pawpaw is a remedy for a hundred ailments





Old people say that it was King-Snake Naga, the father of the Khmer people, who taught them how to weave baskets out of cane and bamboo bark







The waters of Kampuchea abound in fish. Over 50 per cent of the overall catch comes from Lake Tonle Sap, its productivity amounting to 15 tons of fine fish per square kilometre. Smaller ponds, rivulets and rice fields also swarm with fish caught by fishing gear made of baskets, or in nets made of bamboo sticks and placed across the current. In big rivers the fish are caught by a net and a kind of trawl made of woven branches

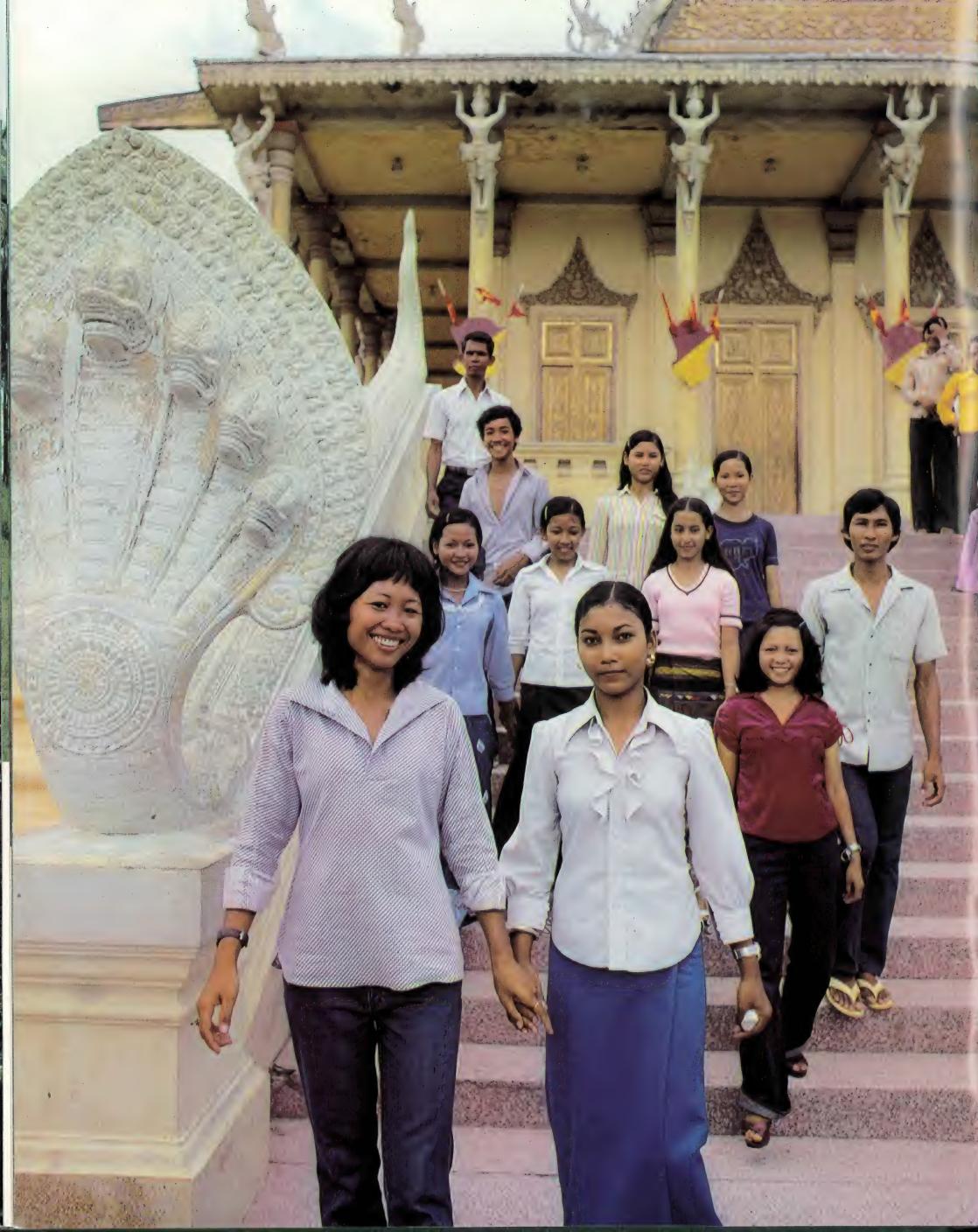




Most of the fish caught in Kampuchea are consumed fresh. Part of the catch is dried, smoked or made into a paste used as a sauce for rice dishes. It also serves as a base for a special sauce, or is made into oil, glue, flour and fertilizers







THE FACE OF THE FUTURE



"The state will implement the programme of the younger generation's upbringing and education."
The Constitution of the PRK,
Article 22

What would become of these boys had the Pol Pot regime stayed in power? It's hard to say. Obviously, they would be deprived of parental love and their grannies' wonderful tales...

Under Pol Pot, children were the most deprived category of the population. They were, in fact, little slaves to grow and become big slaves, if they survived that long. They were supposed to become human ants—that was the "ideal" of the Pol Pot regime.



The Pol Pot clique did appalling damage to the entire system of education in Kampuchea. All teaching establishments were closed and the majority of school buildings were either destroyed or used as army barracks, military warehouses or jails. Thus the prison of Tyol Sleng, housed in a secondary school building, became notorious for its atrocities throughout the world. Over 20,000 of its inmates were tortured to death.

Only 50 out of 725 college professors and assistant professors, 85 out of 1,000 graduates of foreign colleges, 207 out of 2,300 lycée teachers, 2,717 out of 21,311 elementary school teachers and 450 out of 11,000 college students survived the Pol Pot regime. It means that a whole generation of Kampucheans has been deprived of an opportunity to receive an education!

The Pol Pot authorities preserved only a few primitive "schools" where education was reduced to learning the Khmer alphabet. Special emphasis was placed on "the ability to reveal and disclose enemies" (which implied, first and foremost, spying on one's parents). Slanderous reports on the members of one's family were encouraged and regarded as "proof of one's keen revolutionary consciousness". Classes at such "schools" lasted for a little over an hour a day, the rest of the time being consumed by hard, often meaningless work. A member of the Pol Pot government boasted on one occasion: "Our children play sensible games: they build dams or dig canals and ditches."

Article Six of the Verdict on the Charge of Genocide Committed by Pol Pot and Ieng Sary, goes: "Children over 10 years of age had to do hard work with adults. Children who reached the age of six were not allowed to live with their parents: they were used as shepherds and dung collectors. It was forbidden to take care of orphans, so many of them became waifs: the communes did not accept them. Any child caught begging would be beaten to death. The surviving orphans suffered from malnutrition and serious diseases."

The reconstruction of the public education system began with the search for experienced teachers and the training of new ones. The acute shortage of teachers forced the authorities to employ people who knew nothing but the ABC. Classes at elementary schools were conducted by senior students. To improve the situation, the state set up short-term courses for teachers' advanced training. In 1980 a Higher Teachers' Training School and a Teachers' Training College were opened in Phnom Penh and 20 other schools of the same kind in the provinces. By 1985 over 100 book titles were published, their editions totalling 10 million copies. The journal *Ka Oprim* (Education) was also founded.

For a long time after liberation children up to 13 years of age were admitted to the first form. That was only fair, for they had not had any opportunity to attend school under the Lon Nol and, of course, the Pol Pot regimes. It is, obviously, only in 1987 that Kampuchean children will be able to start school at 6 or 7. After liberation, teenagers over 13 received an opportunity to attend specialized classes with an intensified education programme.

Today, all Kampuchean children can receive a standard education. The new elementary school curriculum comprises courses in the Khmer language, arithmetic, history, geography and ethics, as well as practical lessons in basic work skills. Every school has a Young Pioneer organization of its own and promotes the patriotic and internationalist education of students. Every year, hundreds of Kampuchean children spend their holidays at summer camps in the USSR, Vietnam and other socialist countries.

Kampuchea has also set up an adequate network of pre-school establishments—there are hundreds of them all over the country.

The PRK government does its best to boost literacy among the adults as well. A National Committee for Literacy has already implemented two three-year literacy plans (in 1980 to 1982 and 1983 to 1985). In the next two or three years it is expected to reach 100 per cent literacy among the younger generation and 80 per cent among the rest of adults. A great deal is being done to boost vocational and specialized secondary education. The country's major vocational school, built and equipped with Soviet assistance, trains skilled workers in ten trades. The republic also has medical schools, several teachers' training and art schools and a school of commerce, not to mention numerous vocational schools in the provinces. Moreover, there are many three-, four- and six-month courses to train agronomists, livestock experts and personnel for the national commercial and financial bodies.

The number of college graduates is also growing. The surviving students were taken care of straight after the liberation in January 1979 and they began to attend the republic's new colleges. College education is state-subsidized, and students receive stipends. Kampuchea has several higher schools, the Higher Technical Institute of Soviet-Kampuchean Friendship being the biggest of them. It was built by the USSR and presented to the Kampuchean people.

Socialist countries supply Kampuchean educational establishments with equipment, visual aids, etc. Thousands of young Kampucheans study at institutes and junior techs in the USSR, Vietnam, Bulgaria, Czechoslovakia, the GDR, Hungary and Cuba.





"We won't permit a restoration of the blood-sucking regime!" say these young men whose childhood was ruined by the Pol Pot clique



About 200,000 orphans still live in the children's homes



No one will be allowed to ruin these children's future. They remember everything, and they need so much care and love to forget it all and to realize they are still children!



Welcome to our
summer camp!



They are only kids despite the fact that all of them, aged from seven to thirteen, go to the first form. Twenty-nine teachers and nurses at this children's home are widows. They regard it as a home, for they have nowhere else to go. Yet this is not a widows' house or an orphanage. The teachers and children are like one big family

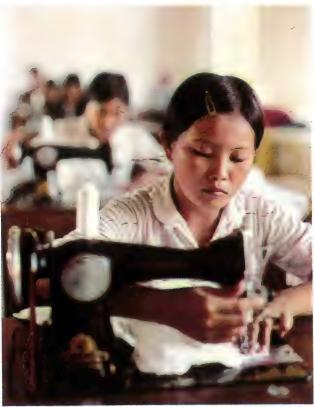




A lesson at a school in Phnom Penh. Thousands of classes like this take place all over the country. In only a few years, the state has achieved the impossible: every third citizen of Kampuchea is now a student



*A smile is like a mirror reflection
of the sun.
It only appears when the sunbeam
breaks through cloud.
The sun makes people smile and
dispels the darkness.
A smile is our message to the
future,
And the sun its herald.
How good to know that smiles and
sunshine will greet you
every morning!*





The Kampuchean-Soviet Friendship Technical Institute is one of the leading educational centres in South-East Asia. It trains engineers for Kampuchea, where they are in high demand. The Pol Pot regime turned the building into barracks and damaged it considerably. After the country's liberation of 1979, the USSR rebuilt the premises free of charge and sent Soviet teachers to work there. As early as September 1981 the first students filled part of the lecture halls. In February 1984 all reconstruction work was completed and the institute was re-opened officially. It now has a preparatory department and four faculties—civil engineering, land reclamation, electrotechnical engineering and geological prospecting. The staff are all Soviet citizens



The building of a junior technical school



Lack of public transport is made up for by bikes. On meeting, young people usually ask politely, after inquiring about the other's health, "And how is your bicycle?"





An auditorium for preparing diploma papers



Many students fought against the US aggressors and then against Pol Pot forces before entering classrooms, laboratories and lecture halls. They are happy to have a chance to receive an education. Several years ago they fought for their country, and soon they will help promote its development





Once, an inferior-class Kampuchean, as the colonialists derogatively used to call him, could only go to the royal stadium or other sports centre if he was employed there as a janitor or "ball-boy"

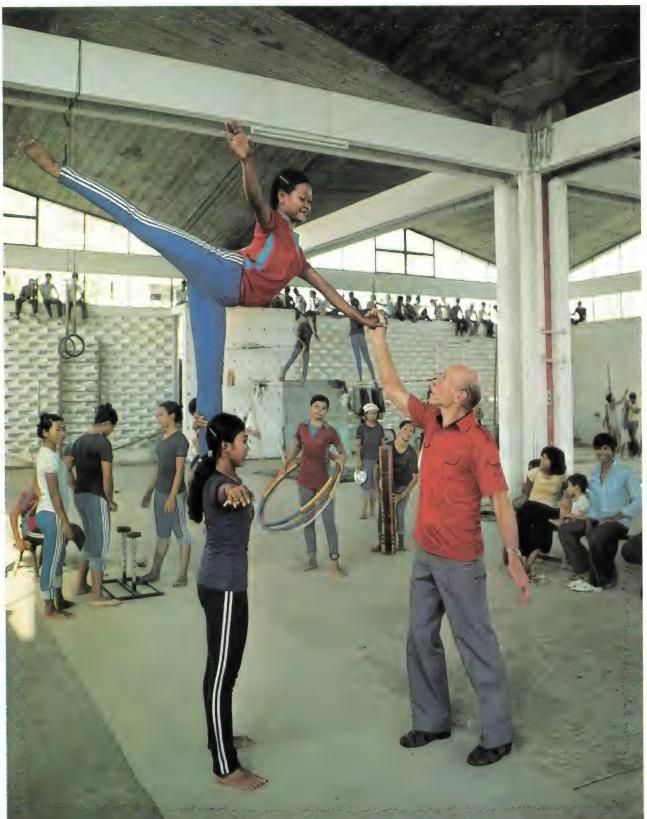
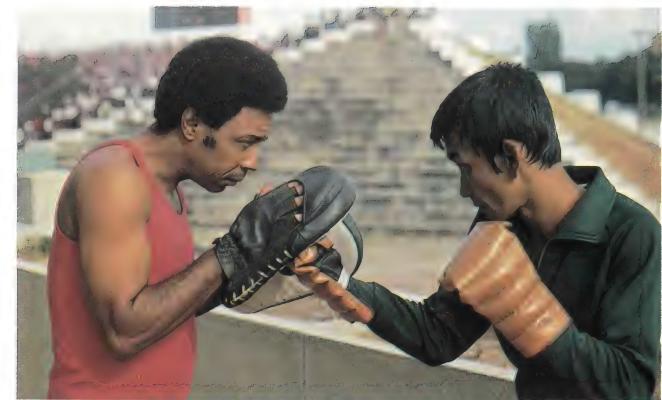


The Pol Pot regime turned stadiums and other sports centres into prisons and army warehouses. The very word "sport" was banned

Sport is a way of building up one's physique. Every Kampuchean knows the state motto, "Every citizen's health is a national asset"



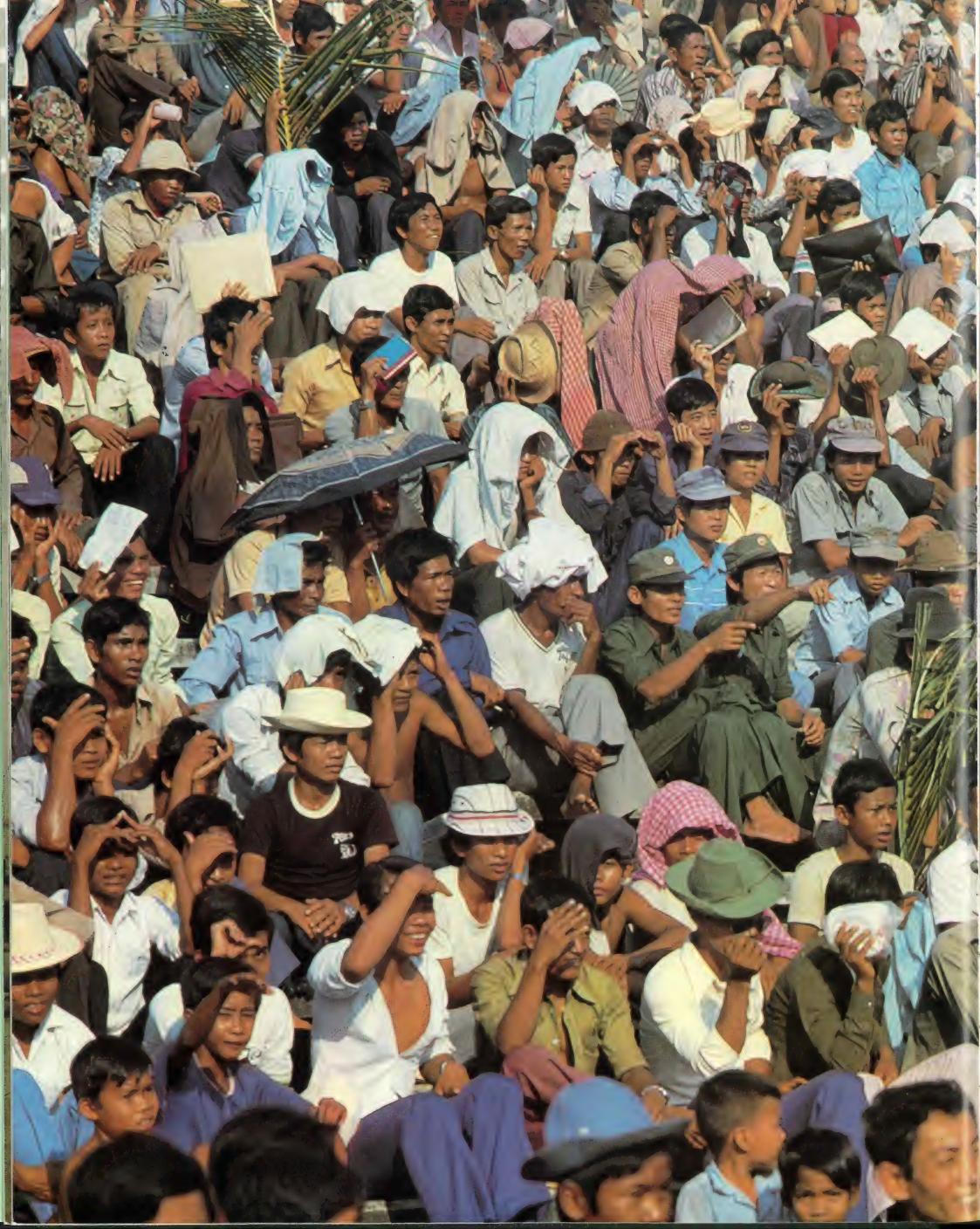
The boxing champion of Kampuchea



Fans in Kampuchea are the same as everywhere else. They cheer their soccer players, volleyball teams, boxers and gymnasts, but they are also hospitable to visiting athletes

Acrobatics and volleyball, the young people's favourite sports







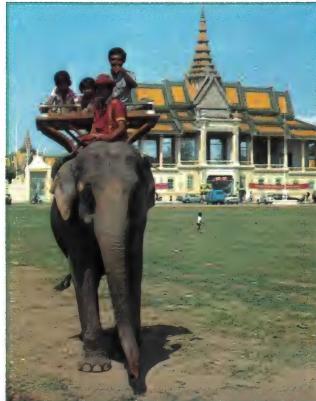
THE APSARA RESURRECTED



"The state promotes national culture..."
Constitution of the PRK,
Article 21

"The great-great-grandfather of my great-great-grandfather told him that once upon a time there lived a handsome prince of Angkor. He was so handsome that great Indra invited him to stay in his kingdom in heaven. The Prince accepted the invitation and spent about two years or so in heaven. Other gods grew jealous of him. They came to Indra and said reproachfully: 'Oh, Great One, no earthman has the right to stay in heaven for such a long time!'"

Indra felt reluctant to part with the handsome Prince. To make up for his loss of heaven, the Great One ordered a heavenly architect to build a temple as big as the sacred Mount Meru to make his favourite's earthly existence more bearable. That was how one of the wonders of the world, the famous Angkor Wat, came into existence.



When it was completed, Indra asked the Prince whether he was satisfied.

"I am, indeed," replied the Prince, "but my loss is irreparable."

"Why?" Indra exclaimed in surprise.

"I know that I will never hear the magic singing of the Apsaras* or see their enchanting dances."

This upset Indra greatly. The only thing he could do to console the Prince was to decorate Angkor Wat with thousands of stone Apsaras.

When approaching Siem Reap by air, a fantastic view of Angkor Wat opens below. According to a legend, that is how the great Indra saw it from his throne in heaven.

Angkor Wat is rightly considered the greatest masterpiece of Khmer architecture. Indeed, its beauty—a conglomeration of shape, colour, light, space and nature—is perfect from the architectural point of view. According to different sources, it took the mediaeval builders from 50 to 300 years to construct it. The main part of the temple, dedicated to Vishnu, was erected during the reign of King Suryavarman II (1113-50).

The temple ensemble is enormous. It is enclosed by a rectangular wall 1,300 by 1,500 metres. The wall is surrounded by a canal 190 metres wide. The canal is crossed by a paved road 350 metres long and 9.5 metres wide leading to the main western entrance and then climbing up smoothly to the central façade of the temple. On both sides the road is lined with sculptured figures of lions and snakes. The temple covers an area of 850,000 square metres. Three tall terraces forming a pyramid have five towers. The sacred site is surrounded with a rectangular gallery with four inner yards. The architectural décor of Angkor Wat is splendid indeed.

The roofs of all the buildings were once gilded and the reliefs were painted. The entire gallery of the first terrace (about a kilometre long) is abundantly decorated with bas-reliefs depicting humans, animals, mythical characters and various patterns—vegetable, linear and geometrical. Among the scenes depicted on the walls are episodes from *Ramayana* and *Mahabharata*, the life of King Suryavarman II, etc. The stone Apsaras look very much alive and exquisitely beautiful, there are about 2,000 of them. Each of the divine dancer representation is unique.

Pol Pot's men blew up the central entrance to Angkor Wat, destroyed hundreds of statues and smashed the interior décor of the temple. In 1980 the PRK government passed an act on the protection of cultural and historical sites, especially Angkor. The

*Apsara—a divine singer and dancer

Angkor Historical Centre is now being restored. Reconstruction is being carried out by experts from the USSR, India, Vietnam and other countries.

Angkor Wat is a symbol of the Kampuchean state: its five towers are depicted on the flag and state emblem of the People's Republic of Kampuchea.

The motifs of the Angkor Wat bas-reliefs are an inexhaustible source of inspiration to Khmer artists. Khmer music is highly distinctive. The leading instruments in the traditional orchestra are drums of different shapes and sizes covered with buffalo, calf or snake skin. The *kong thom*, a set of 16 gongs fixed to an arc-shaped stand, has a most unusual sound.

The shadow puppet theatre is very popular with the locals.

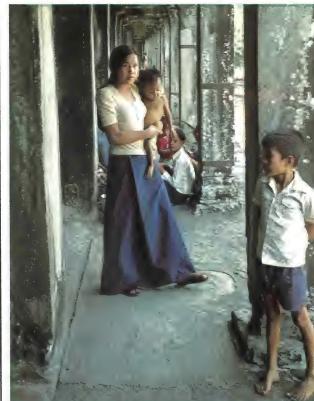
Flat puppets half the human size are manipulated behind a white screen. Made of buffalo skin, they are real masterpieces. The shows are accompanied by music and a narrative by a story-teller hidden behind the screen.

In 1955 the first drama theatre was set up in the capital to produce plays by Khmer authors and translations into Khmer of plays by Molière, Shakespeare and Chekhov.

Under the Pol Pot regime, all the museums, theatres, cinemas and the conservatoire were closed down. All musical instruments, theatre costumes, art books, etc., found by the regime were destroyed. Only 120 out of 1,241 professionals working in literature and art survived the genocide.

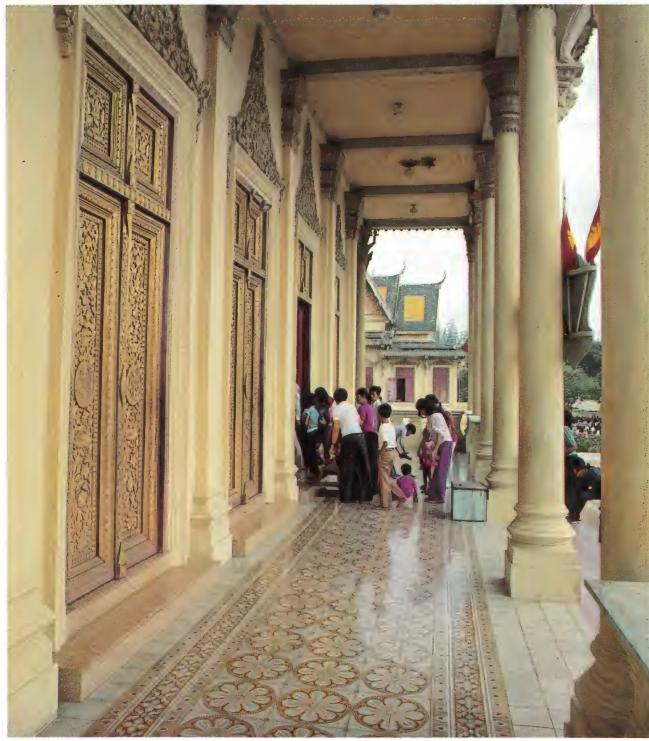
A year after liberation, in 1980, a School of Fine Arts was opened in Phnom Penh to train folk and ballet dancers, singers and musicians, as well as actors and circus performers. The new State Song and Dance Company gave about 3,000 concerts in the first four years of its existence. It was also an invariable success on its tours of Vietnam, Laos, the USSR, the GDR, Czechoslovakia and other countries. There are other professional folk-dance and ballet companies in Phnom Penh, not to mention several professional orchestras. Furthermore, every province has amateur drama, dance and music companies of its own.

Cinemas showing mostly socialist country productions have re-opened in the capital. The national radio and TV services have resumed regular broadcasting, and newspapers and other periodicals are brought out in large circulations.

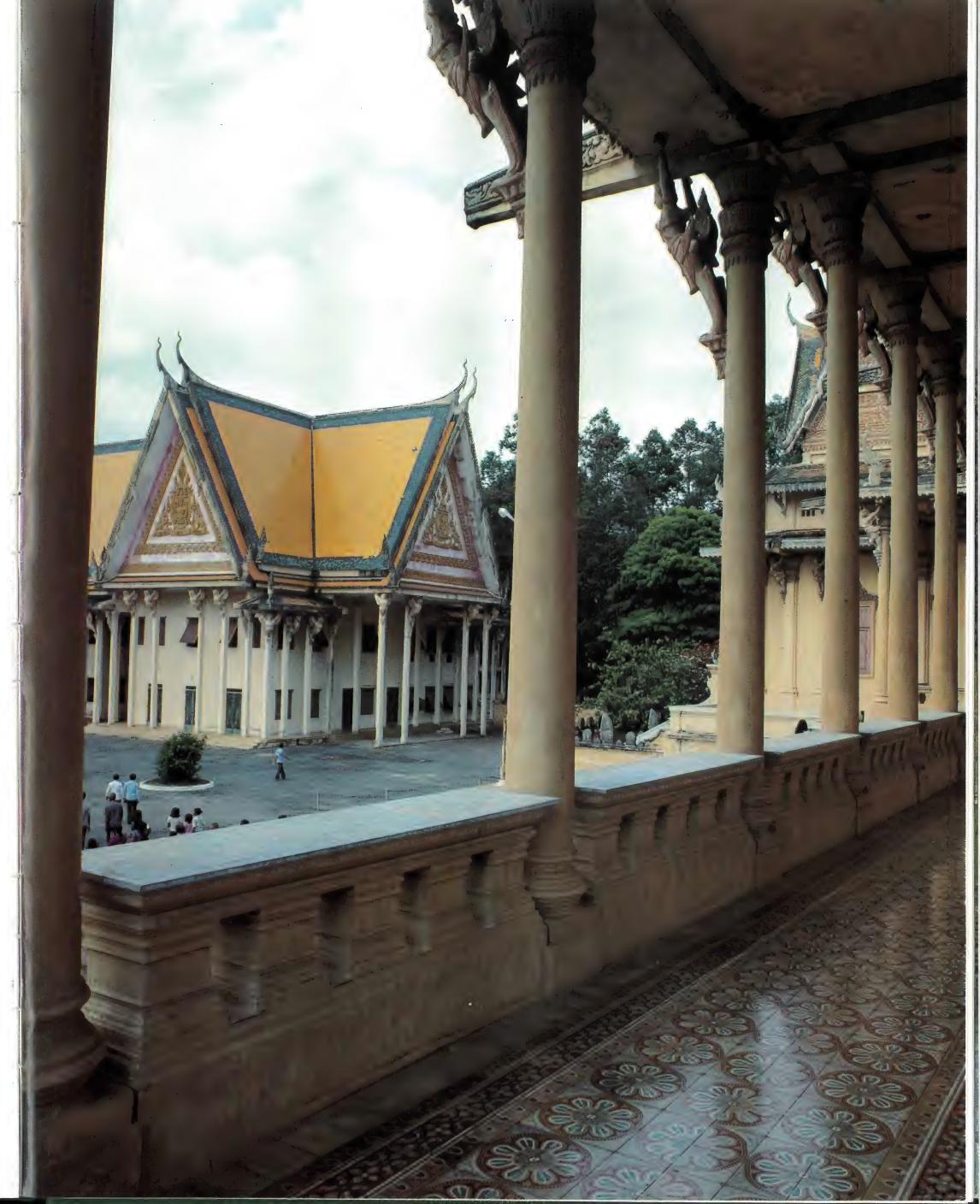




The former royal palace, built in the late 19th and early 20th century, combines elements of European and traditional Kampuchean architecture. After the proclamation of the People's Republic of Kampuchea, it was turned into a National Museum. On red-letter days a classical ballet company performs for the people in its former throne room. One of the museum's greatest attractions is the Silver Pagoda. Its floor is of pure silver, and there is a sculpture of the Emerald Buddha inside



The gates of the former royal residence are now open to all

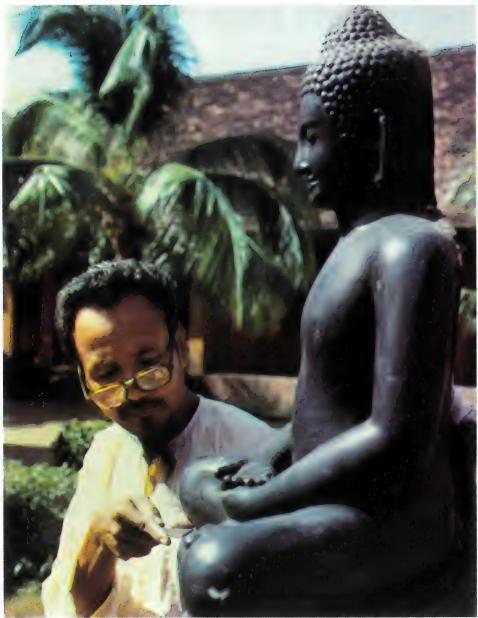




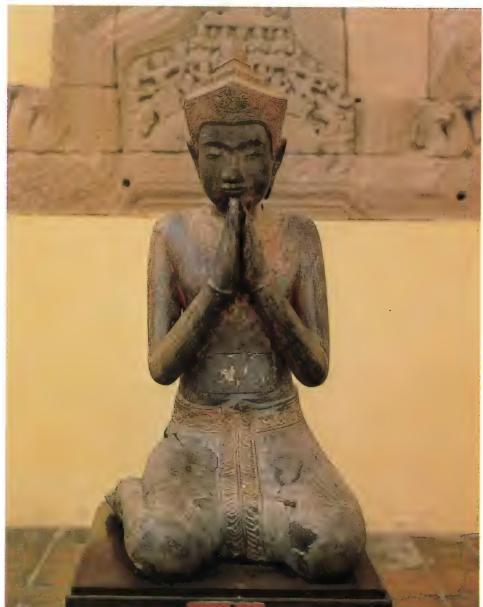
Even the scorching sun and very high humidity typical of these parts could not destroy this masterpiece of Khmer architecture

The Museum of Kampuchea's History and Archaeology is a real treasure-house. Its most valuable exhibits, once thrown out as rubbish by the Pol Pot regime, are again on display





The museum is like a chronicle of bygone days carved in stone. Each figure had a prototype, and each element of the pattern carried a special message. Scientists have been trying to unravel their meaning for many decades now .



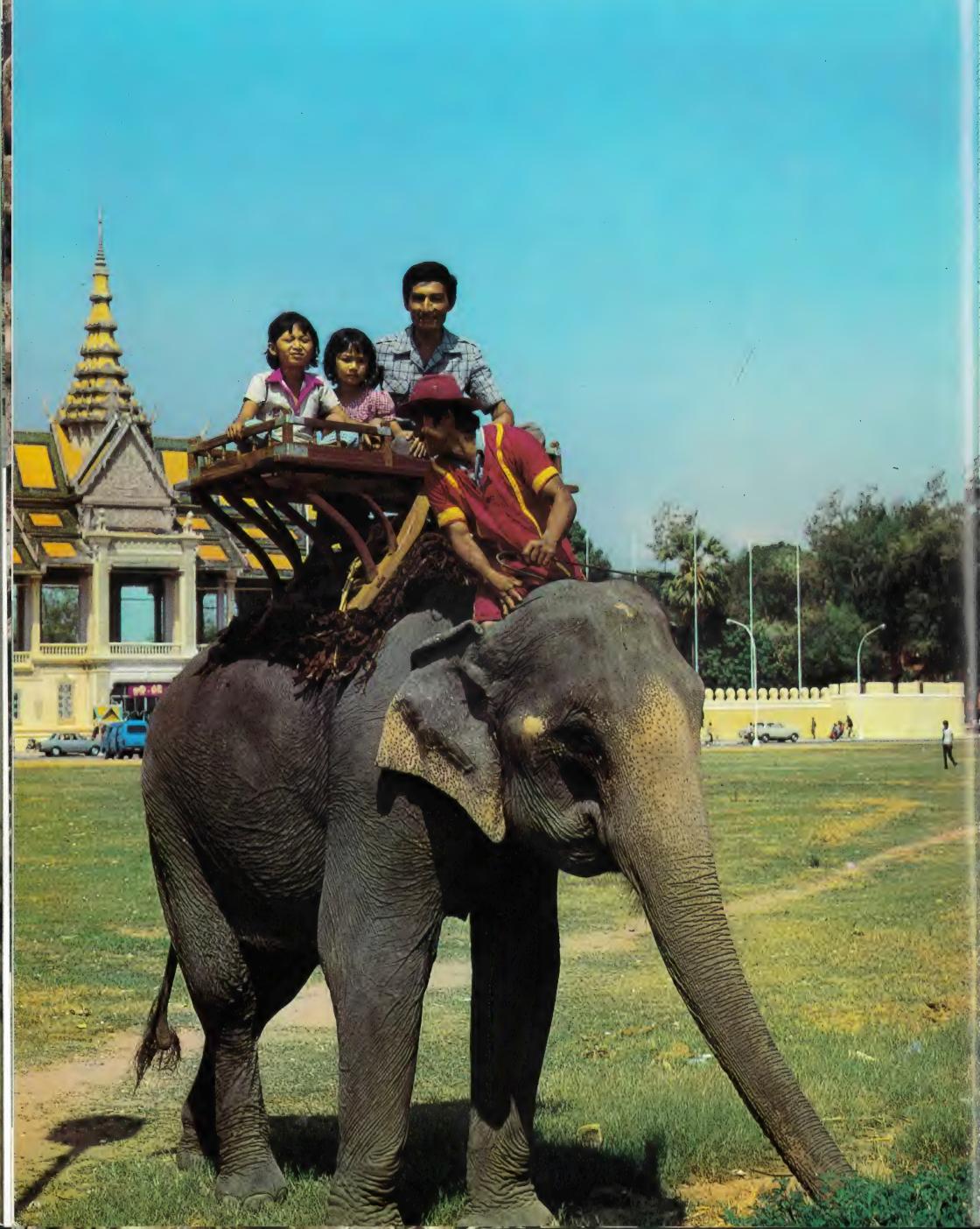


Kampuchea's younger generation are greatly interested in their country's past



These little artists meticulously copy the great originals created by their remote forebears





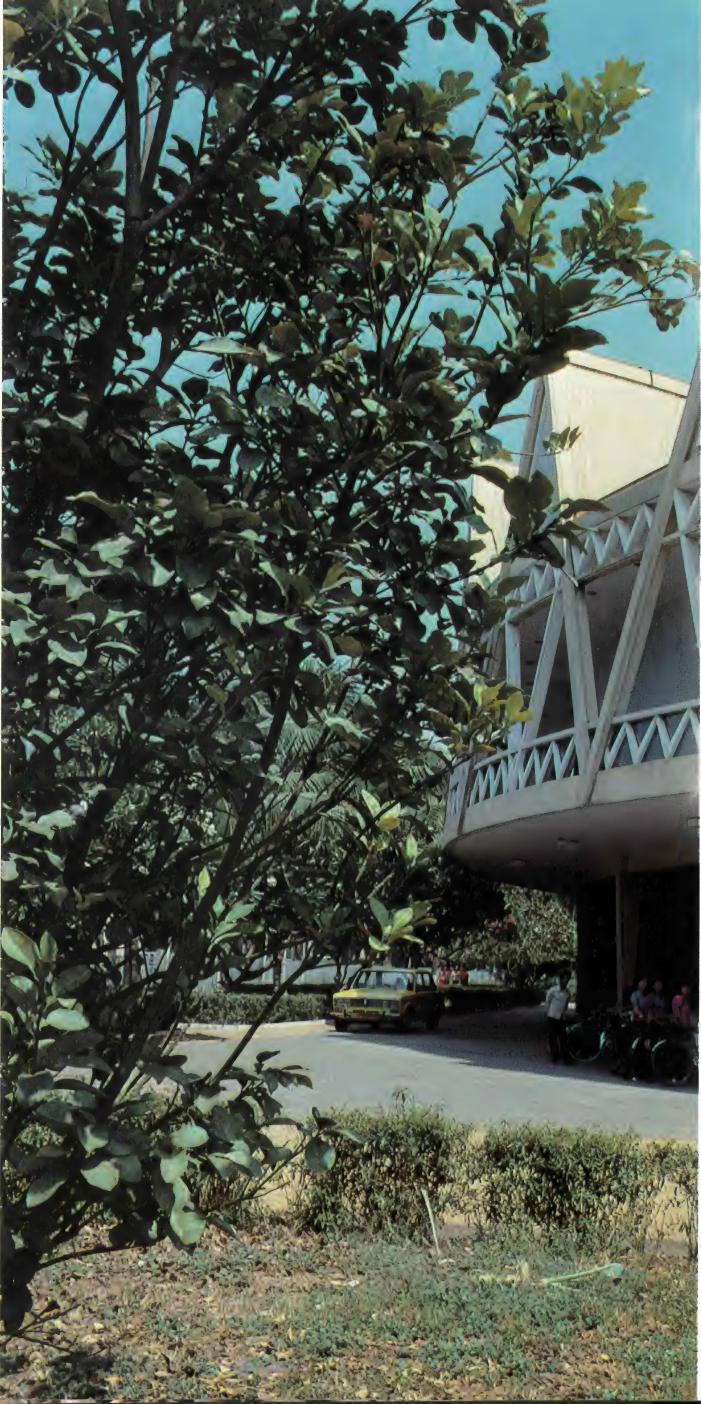
These traditional festivals demonstrate the nation's character, temperament, habits and life style. Many of them take place annually; the most popular ones celebrate the harvest, the beginning of the rainy season and the New Year, celebrated in April according to the local calendar





The stage of the National Theatre in Phnom Penh is often made available to the best local and provincial companies, as well as to touring theatres from abroad. The architectural style is highly unusual, and is typical of a traditional Khmer dwelling that stands firmly on the ground. It also resembles a fantastic ship of the future

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When at the Phnom Penh National Theatre, you might be lucky enough to see this mime dance from the ancient Khmer epic, *Reamker*. Its plot is as old as the world itself—the conflict between Good and Evil.

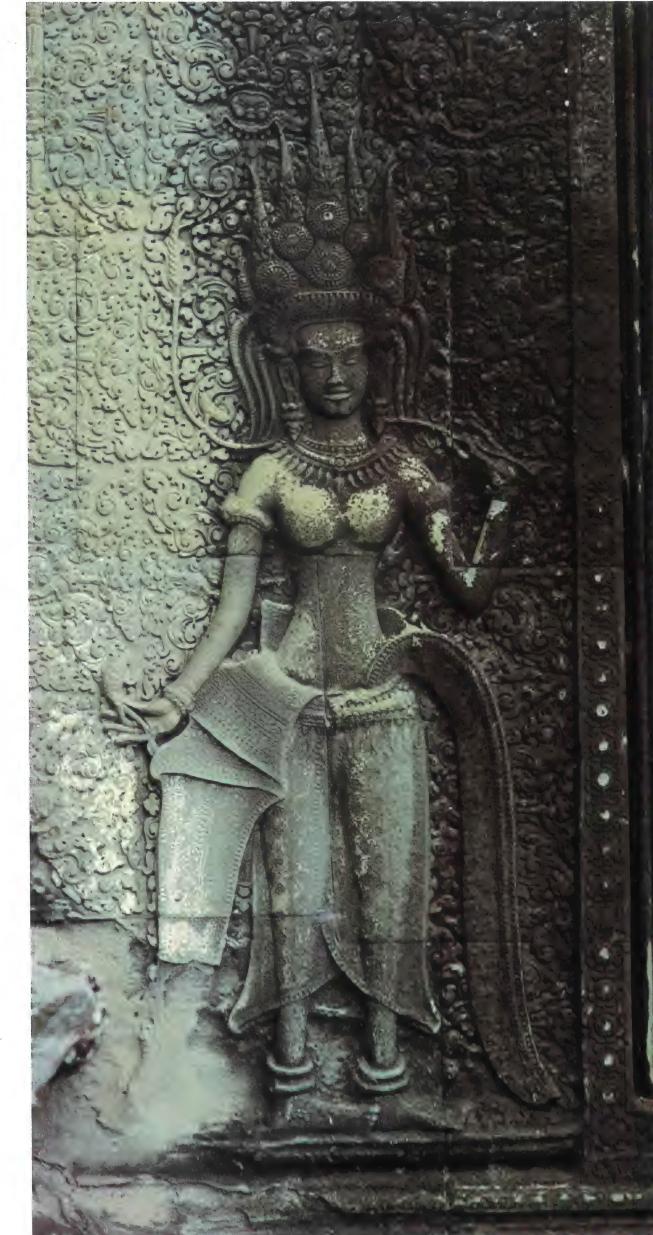
The dance consists of exquisite, flexible movements and expressive gestures. Each movement conveys a message, and each personage wears an original costume and set of jewellery. Almost all the parts are performed by female dancers.





She looks like a stone Apsara suddenly coming to life, a personage in a centuries-old tale where courageous and noble-hearted people are aided by the good deities, the Tewadas

“Actors, dancers, musicians, authors, etc., must be liquidated as alien and incorrigible elements...”
(From an official document issued by the Pol Pot regime)

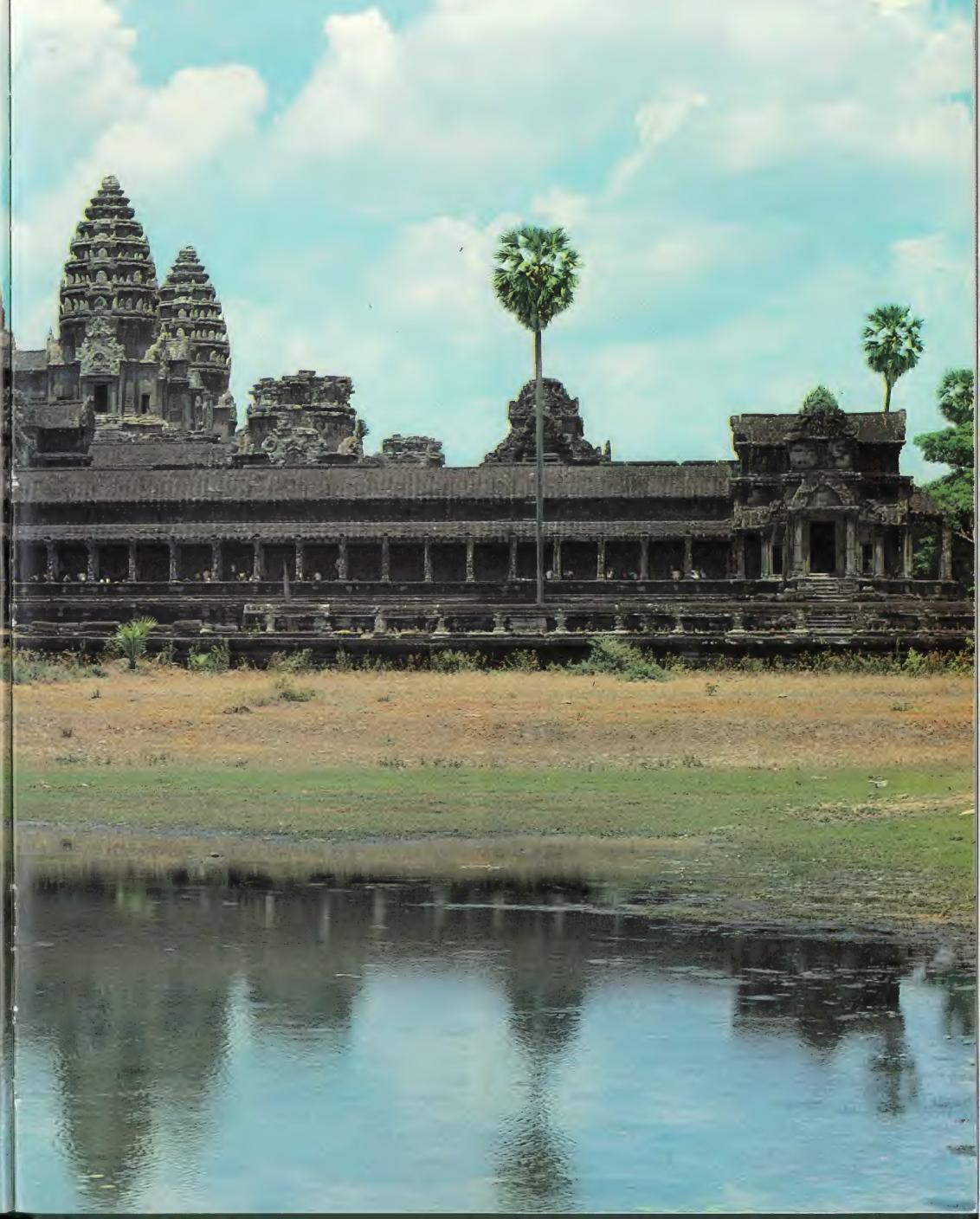
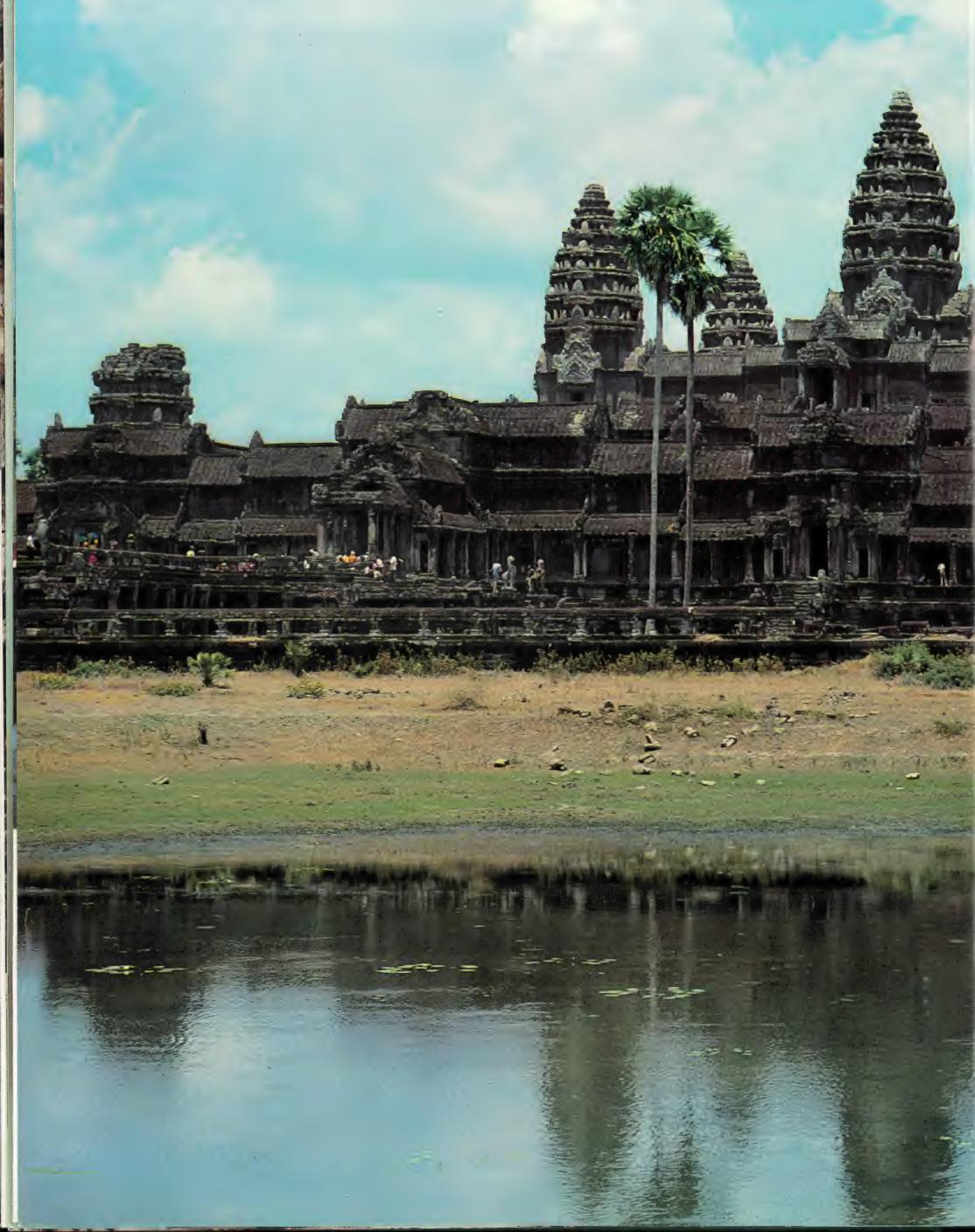


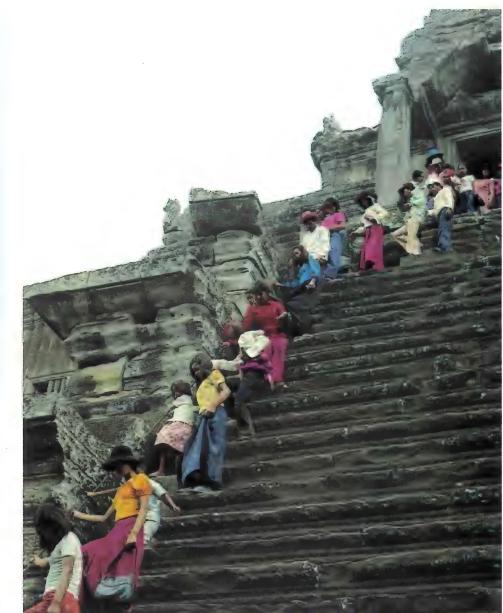
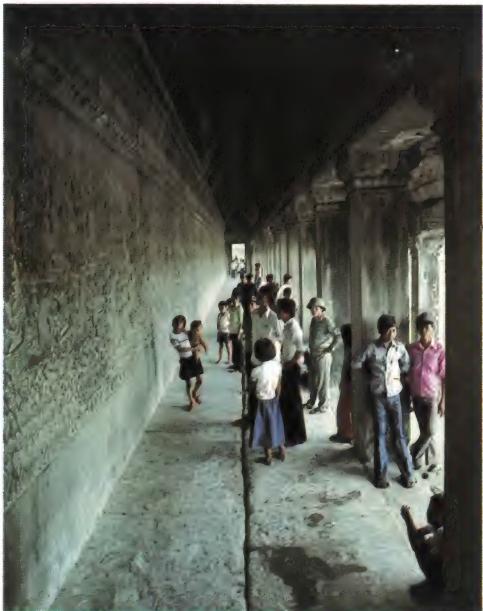


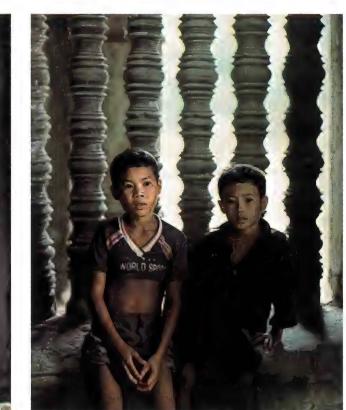
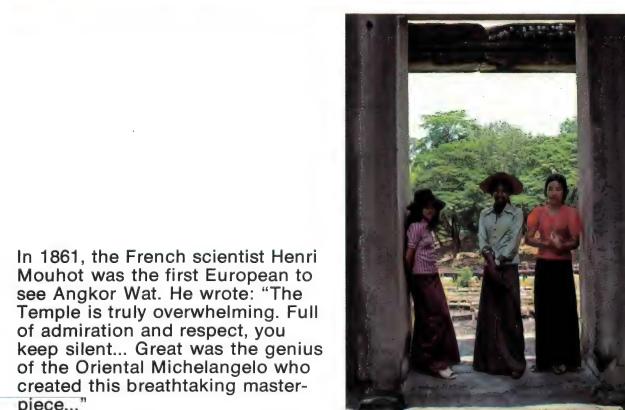
*The old bridge of
Angkor Wat*



*Up the stairs into
the past*







In 1861, the French scientist Henri Mouhot was the first European to see Angkor Wat. He wrote: "The Temple is truly overwhelming. Full of admiration and respect, you keep silent... Great was the genius of the Oriental Michelangelo who created this breathtaking masterpiece..."



"With a sea of his warriors behind him in the field, Suryavarman hurled himself into battle. Jumping on the neck of the enemy king's elephant, he killed the ruler like a Garuda descending from a mountain peak to kill a snake..."

"The field was grey with dust raised by the hooves of the horses, their riders' bodies were covered with sweat and drops of blood as red as the flowers of Ashok. The booming of the war drums was drowned by the roaring of the beautiful giant elephants."

(Inscriptions on the stone steles of Angkor)



The figures carved on the walls of Angkor are an inexhaustible source of inspiration for modern Kampuchean artists



This boy from Siem Reap is more than 800-odd years younger than the bas-reliefs of Angkor Wat





THE SHIELD OF ANGKOR



"The construction and defence of the homeland is an ultimate duty and honour of every citizen."

Constitution of the PRK,
Article 41

Kampuchea is perpetually threatened by Western powers and the forces concentrated on the Thailand border. There are a number of Pol Pot military camps on the outskirts of Aranyaprathet, a Thai city near the Kampuchean border.

Pol Pot declared on one occasion: "We are not going to surrender, for our goal is to return home. We will fight, supported by our borderline bases."



Here is the evidence given to the Kampuchean authorities by a Pol Pot unit leader, Khim Sambor: "I fled with what was left of my unit to Thailand in early January 1979. When we found ourselves in the camp, we were told that we were expected to work for our keep and shelter, that is, to take part in military operations."

The Bangkok and Washington authorities refer to those camps as refugee settlements. In fact, they have always been army camps, bases from which a secret war against Kampuchea is being waged. The Pol Pot men stationed there are trained and sent out for "operations" against the republic.

Says a peasant woman, Ret On: "They raided our village at night. They came from the other side of the border. They killed two local people and wounded many others... They burnt down our houses, so now we have to live in reed huts."

Peasant Khie Ni says: "The Pol Pot men shell our village from the Thai side of the border—they have been too scared to fight on our land since our border-guards and our home-guard unit defeated them. They shell us out of malice now."

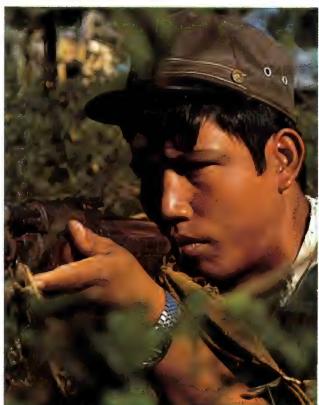
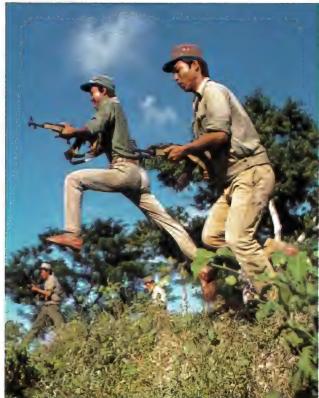
The evidence of another peasant woman, Khur Keng goes: "I was working in the field when I heard an explosion. When I came to in a hospital, I was told I had stepped on a Pol Pot mine."

The Pol Pot bandits and their leaders are responsible for the death and suffering of hundreds of Kampuchean. Yet they are only carrying out the orders of those whose profession is to risk the lives of others.

This ordinary house is situated two kilometres from Aranyaprathet. Until recently it accommodated the operational headquarters of the so-called Kampuchean Emergency Unit (KEU), that is, a CIA group. The man called KEU Coordinator, formerly a CIA officer in Saigon, once said when talking to reporters that he thought their actions in Kampuchea were a continuation of their war in Vietnam. He was positive that the USA would be involved even deeper in the future than it was at the moment, and the USA's new front line was in Thailand.

The KEU Chief, a former head of the CIA network in Laos, said that his task had been to see to it that the Thai kept helping Pol Pot and were willing to do so. The forces hostile to the People's Republic of Kampuchea would like to turn the Kampuchean-Thai border into a smouldering hotbed of tension, the front line of the "secret war" against Kampuchea. Naturally, the Kampuchean people and their Armed Forces have to be vigilant and ready to defend their country at any time.

Heng Samrin, Secretary-General of the Central Committee of the Kampuchean People's Revolutionary Party and Chairman of the State Council, speaking



on the occasion of the 5th anniversary of the republic, said: "To achieve even more, the Army and the people must consolidate their union and keep up their revolutionary spirit, be vigilant and prepared to repulse enemy aggression. They must be ready to defeat the bandits of the Pol Pot army who attempt to infiltrate Kampuchea from Thailand to raid our land and make the people suffer."

The Party and government of the People's Republic of Kampuchea lay special emphasis on building up the Armed Forces. The People's Revolutionary Army of Kampuchea, jointly with Vietnamese volunteers who are stationed in Kampuchea following an agreement on peace, friendship and mutual assistance between Kampuchea and Vietnam, carry out large-scale operations to liquidate the Pol Pot bands and their bases.

The growing security and stability of the situation in Kampuchea makes it possible to withdraw some of the Vietnamese voluntary units from the country every year. The people and government of Kampuchea highly appreciate the internationalist mission of the Vietnamese volunteer troops in Kampuchea. Vietnam and Kampuchea have declared that the Vietnamese troops stationed in Kampuchea, in accordance with its lawful government's request, will be completely withdrawn by 1990.





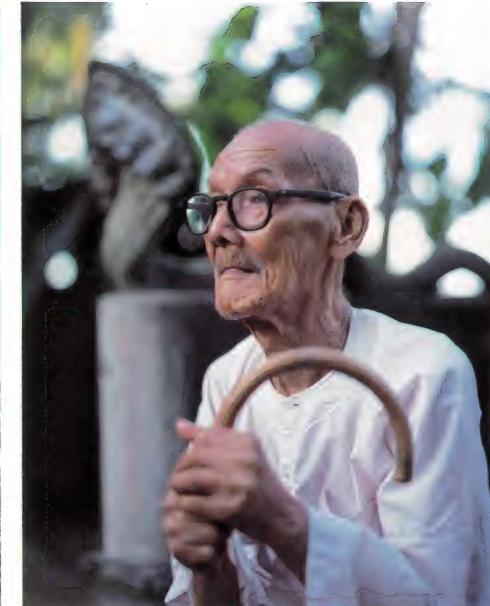
Memorial to the
Fallen Fighters



On May 20 people come here to lay wreaths at the Memorial to the Fallen Fighters. The PRK National Assembly declared May 20 the Day of Remembrance of the Victims of the Pol Pot Genocide. The committee to investigate the crimes committed by the Pol Pot clique set up by the National Assembly has interrogated over a million witnesses and examined innumerable documents. It was proved that during the years of the Pol Pot regime, 2,750,000 people fell victim to reprisals, about 570,000 were reported missing and 142,000 were crippled for life



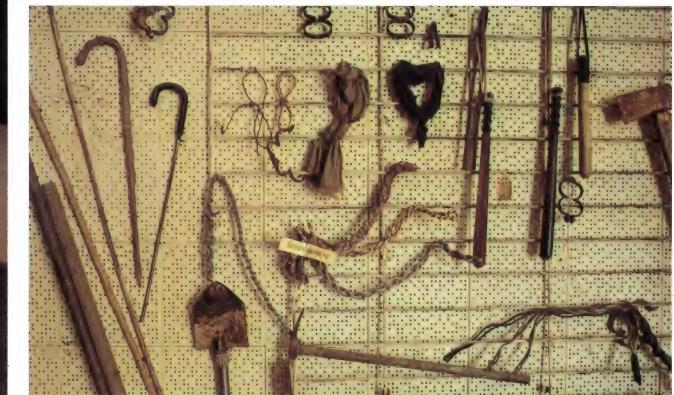
Barbed-wire
fencing round the
Tuol Sleng death
camp



From a speech by Pol Pot in 1976:
"The extermination of the masses
infested with alien ideology is but
a purification of the organism
from infection..."

From the evidence of one of the
hangmen of the Tuol Sleng death
camp, Siv Saman: "In August
1978, with seven other agents, I
executed 250 prisoners. Children?
Yes, there were children among
them—six or so. Women? Yes,
there were over a hundred
women. How did we kill them? We
bound their eyes and beat them
up with metal bars. All died. Why
did we do it? We were carrying
out an order."





Heng Nad is one of the few survivors of the Tyol Sleng death camp. He survived because the camp was liberated just in time. He doesn't like to recall those "years of hell". His pictures speak for themselves. Heng Nad had not been an artist before, but as soon as he was set free he felt an urge to show what the Tyol Sleng camp was like for thousands. So he took up the brush in his crippled hand...



From the evidence of Ung Pech, a former Tuol Sleng prisoner: "I was photographed and thrown into a cell. All the inmates were naked and chained. From time to time a few prisoners were dragged out of each cell, and we knew they would be executed that very day."



From the regulations issued by the Pol Pot regime: "Torture must follow a certain routine. Begin with simple torture and gradually proceed to more sophisticated torments, asking more complicated questions at the same time. Torture must be elaborated all the time."

From Ung Pech's evidence: "Some of the prisoners were tortured for three or four months non-stop. Many of them confessed to being foreign spies and were executed."

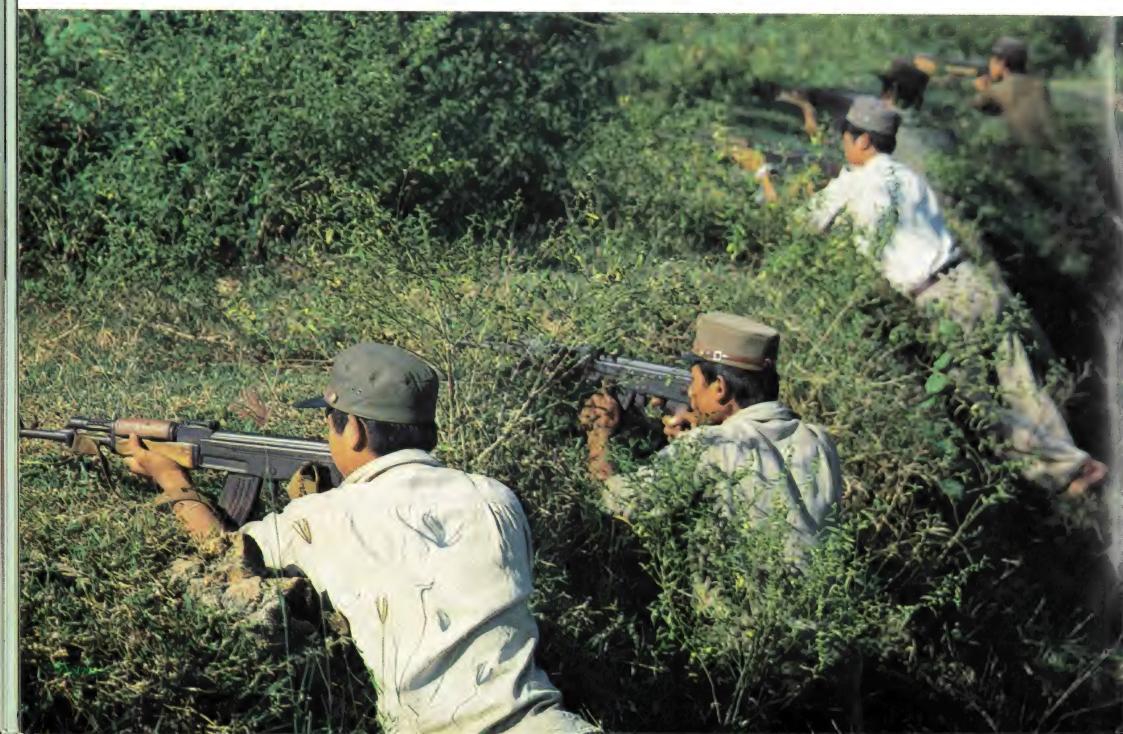


This old gun is a "veteran" of the anti-colonial war. It was all the liberation forces of the 30s had in terms of artillery. Today it is a historic sight symbolizing the heroic traditions of revolutionary Kampuchea and its armed forces. Kampucheans now working towards a prosperous future have the right to be proud of the older generation's accomplishments



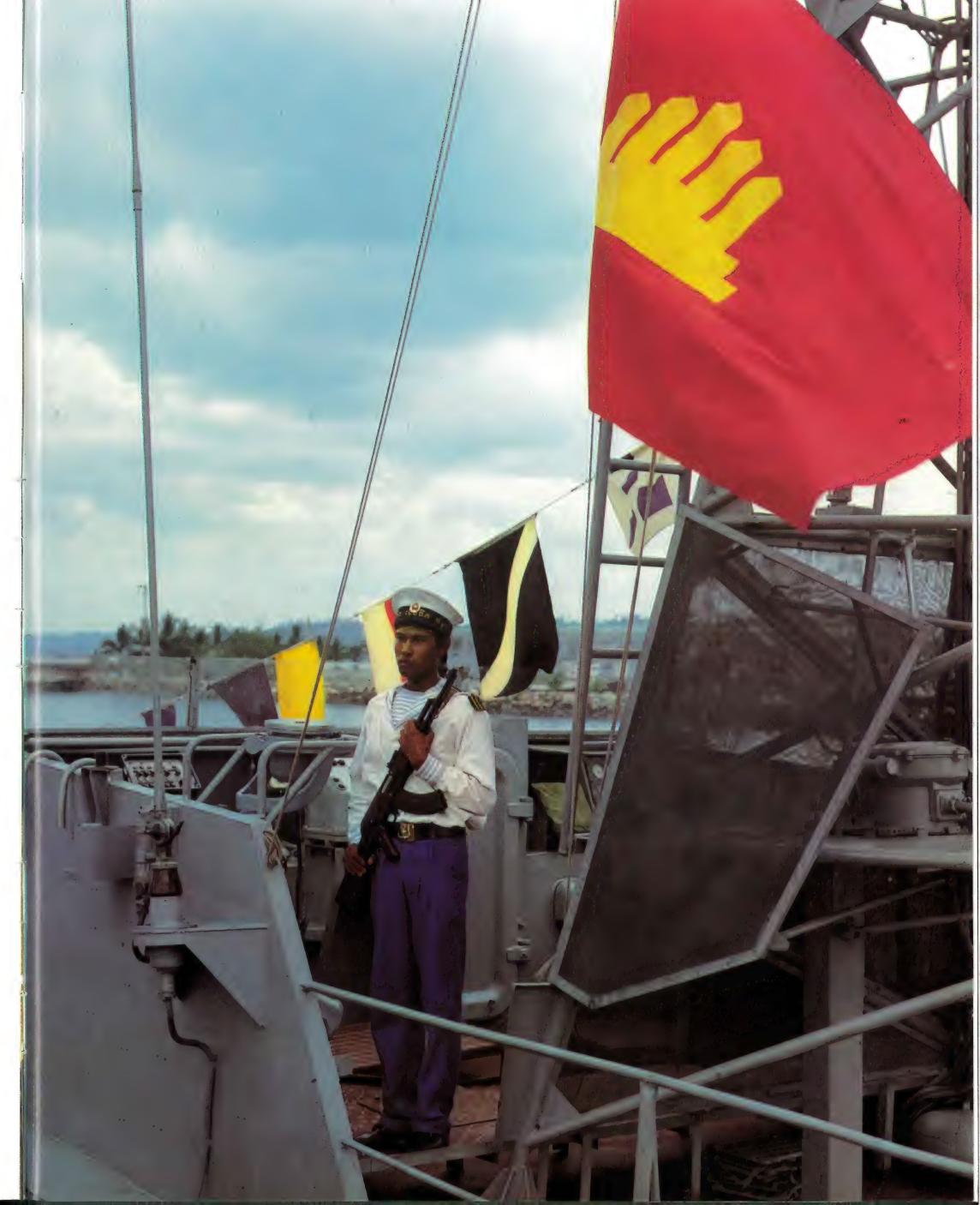


*Defending the gains
of the Revolution*





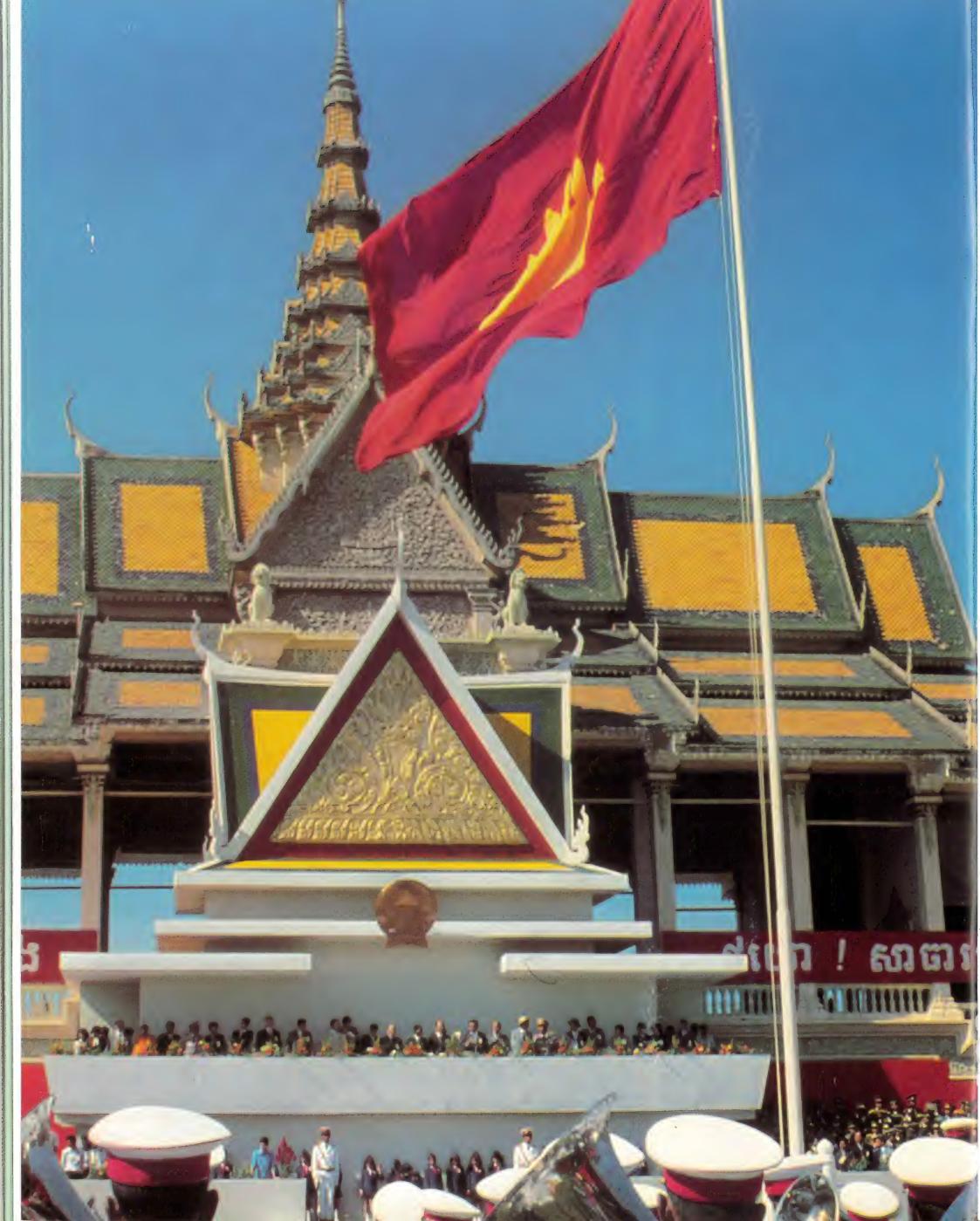
The maritime borders of the People's Republic of Kampuchea are sealed





These two officers,
Kampuchean and
Vietnamese, are
comrades-in-arms

Training sessions
for servicemen



*Military parade on
the occasion of the
5th anniversary of
the People's
Republic of
Kampuchea*



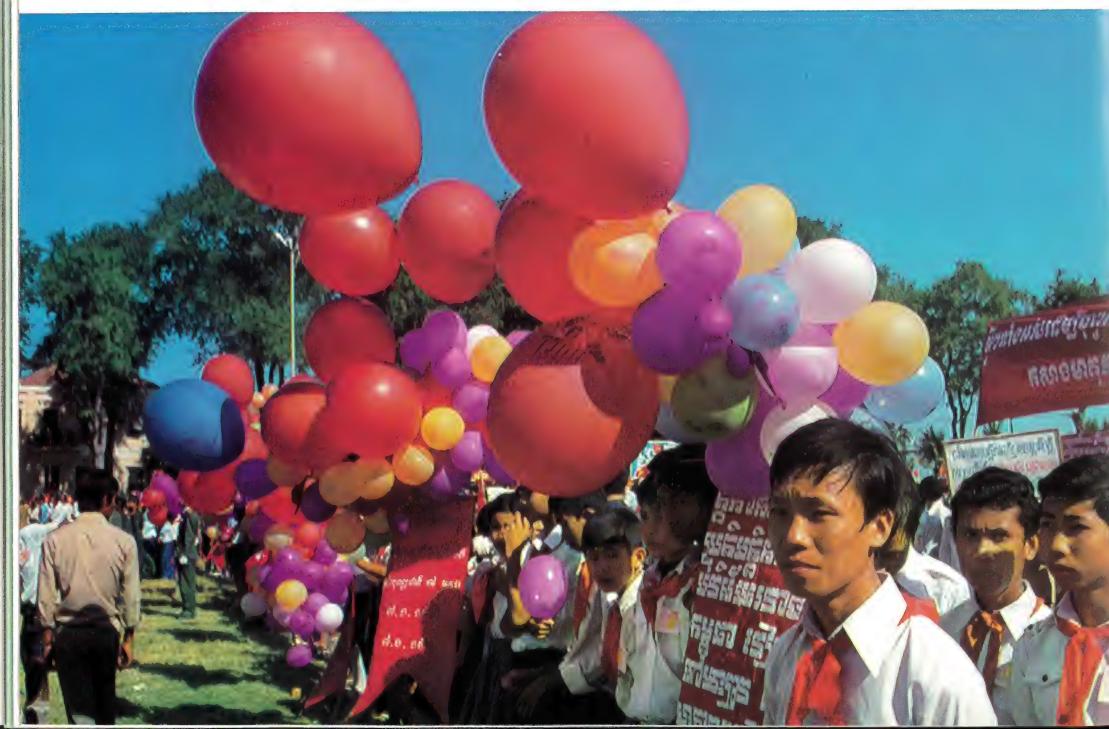
*The People's Revolutionary Army
of Kampuchea is capable of de-
fending the gains of the revolution
and ensuring the republic's securi-
ty and independence*



The women of Kampuchea also participate in their country's defence

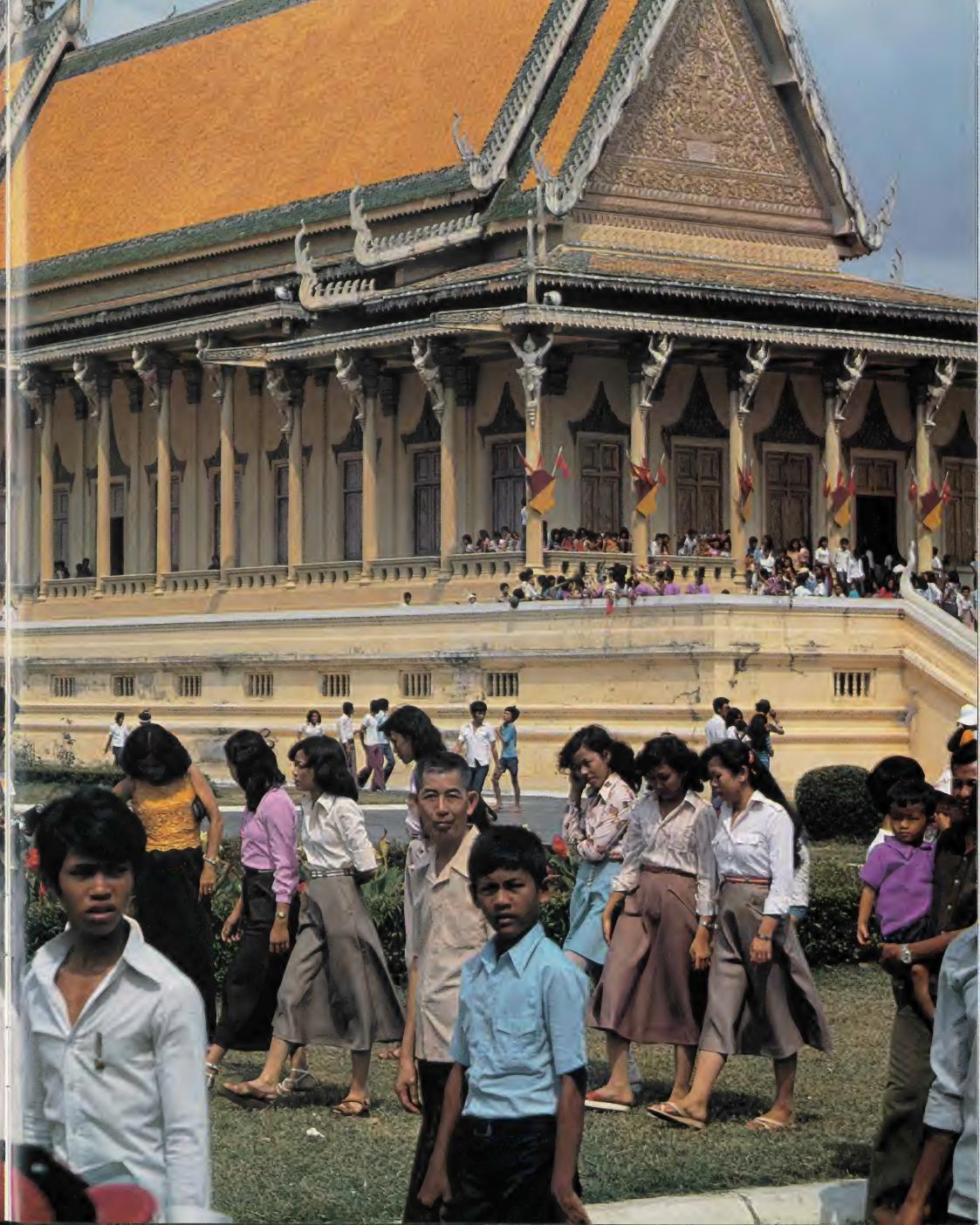


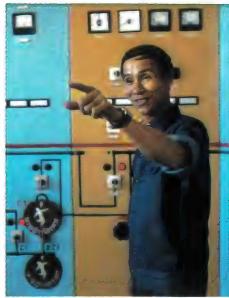
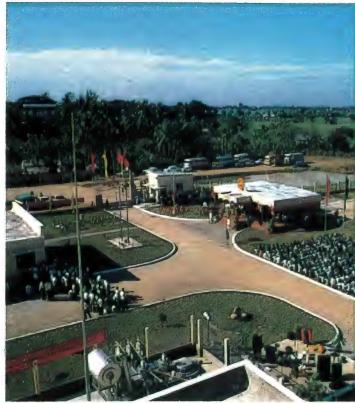
Festive demonstration.
Staff of the Phnom
Penh power plant
on the march



Young Pioneers
also take part in the
procession







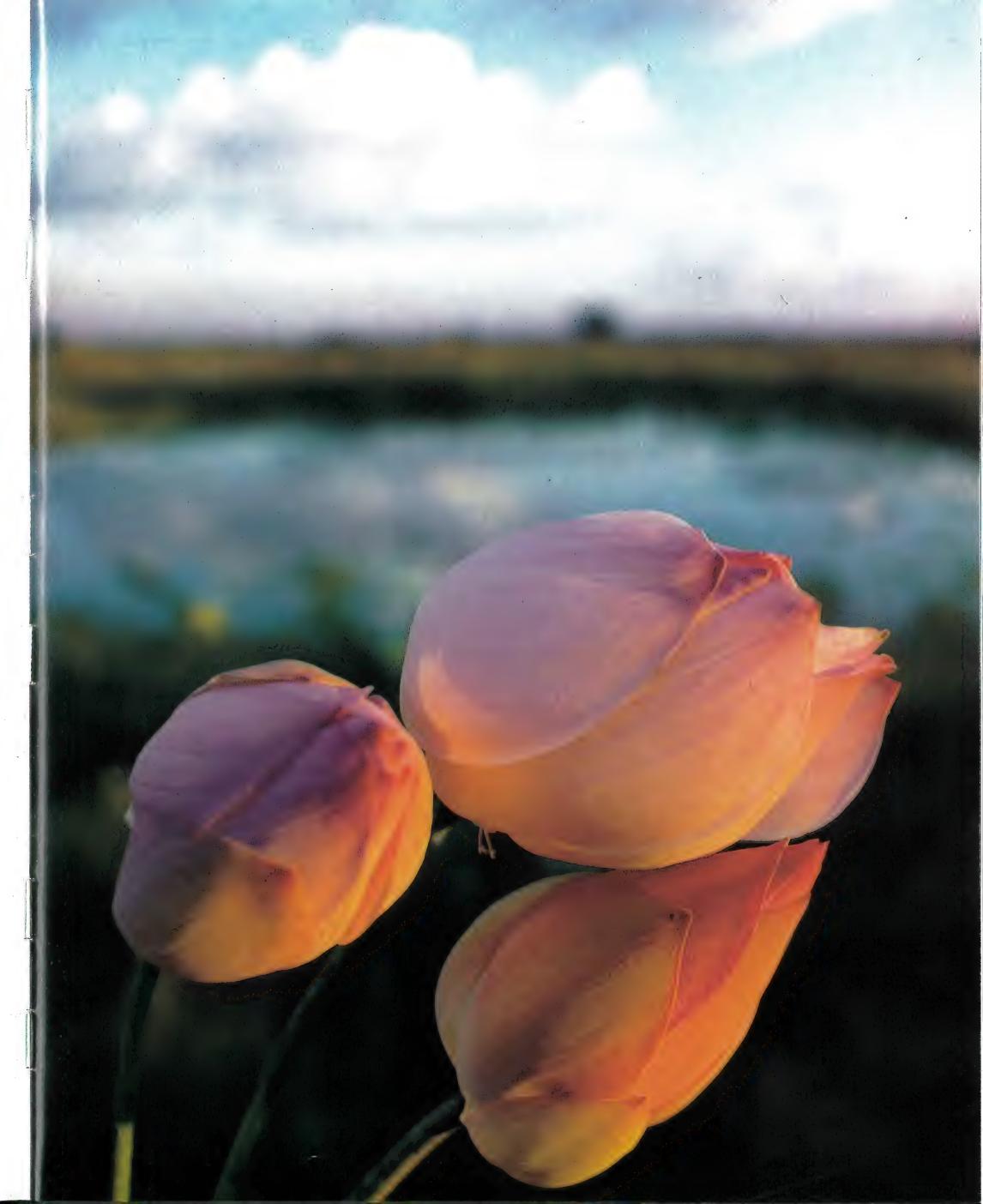
Everything is fine now!



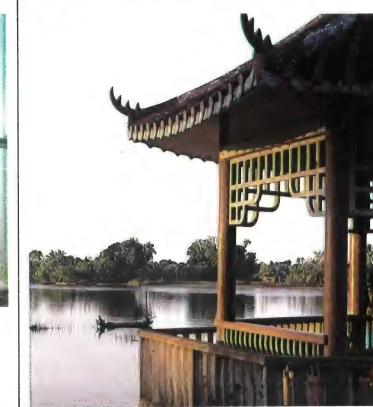
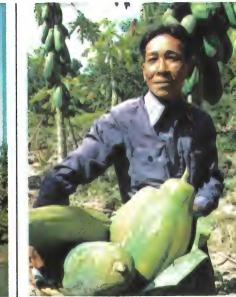
I regularly overfulfil my daily quota by 15 to 20 per cent



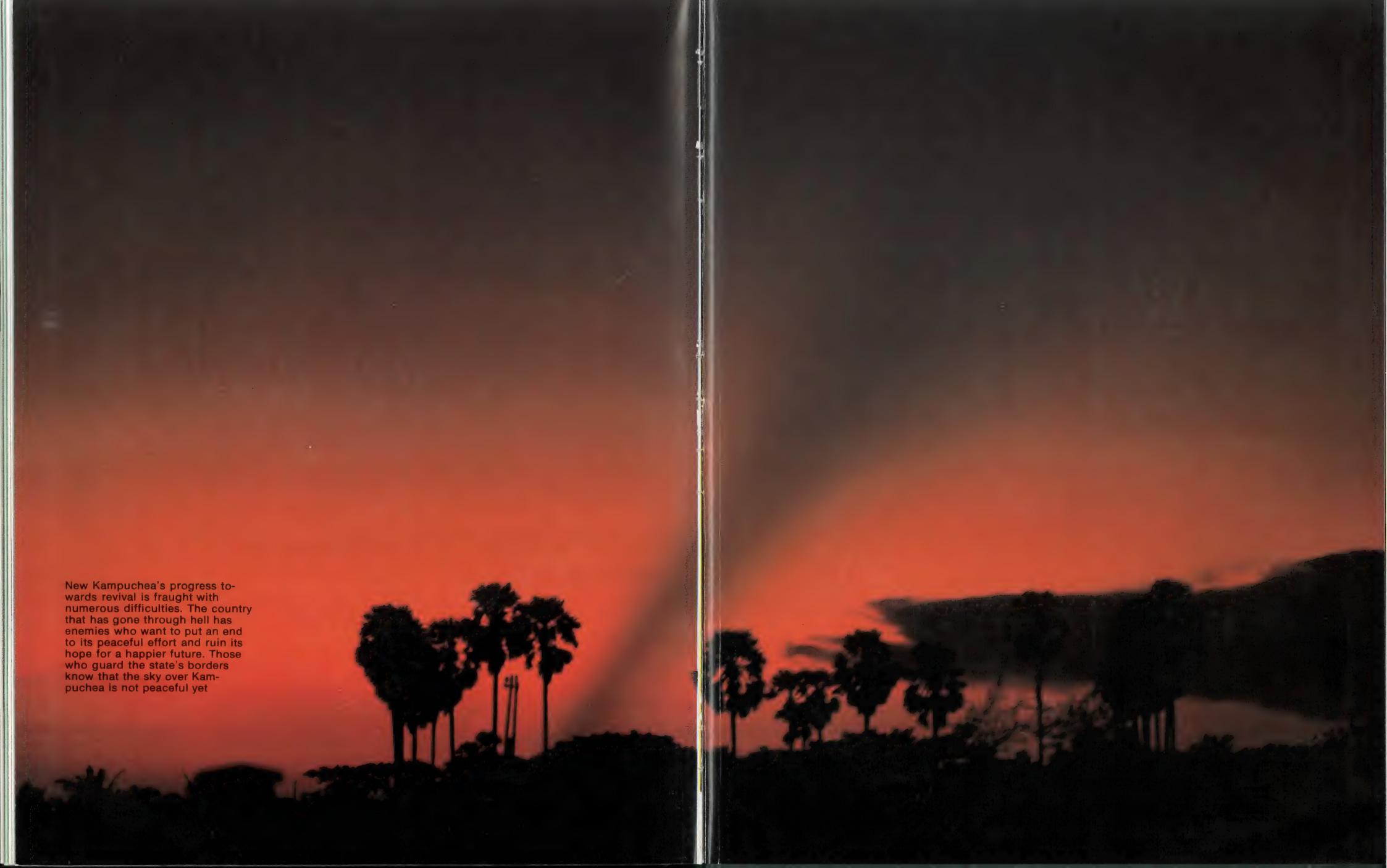
It's great to see your dreams coming true!







My name is Chkhuk, which means Lotus

A photograph of a sunset or sunrise over a landscape. The sky is a gradient of orange and red, with a darker, hazy layer above. In the foreground, the dark silhouettes of palm trees are visible against the bright sky. The horizon line is low, and the overall atmosphere is peaceful and dramatic.

New Kampuchea's progress towards revival is fraught with numerous difficulties. The country that has gone through hell has enemies who want to put an end to its peaceful effort and ruin its hope for a happier future. Those who guard the state's borders know that the sky over Kampuchea is not peaceful yet



KAMPUCHEA

Кампучия
фотоальбом на
английском языке
изд. № 4/2—8120
(9.20.)





